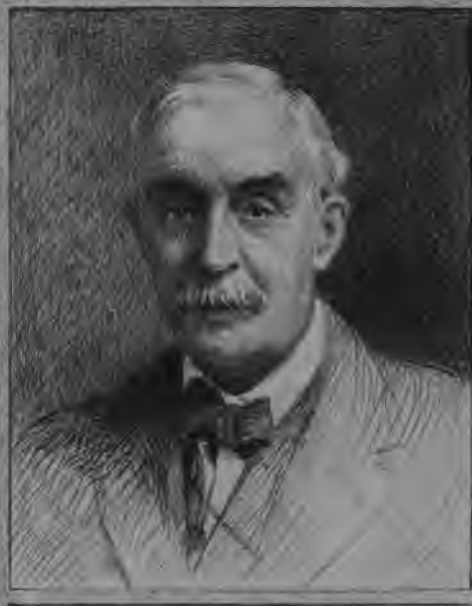

HE GREEK GOSPEL

An Interpretation of the
Coming Faith

By

EDWARD P. USHER, A.M., LL.B.

Rev. Wesley
from Edward P. Usher

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"Henceforth I am an old Greek"
Bishop Phillips Brooks
Life, Vol. II, 344

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This book is inscribed
to the greater glory of God
and
to the memory of

Phillips Brooks

Bishop of Massachusetts
and one of the
Saints of the Church Universal

J.A.

CONTENTS.

FOREWORD.

In the *North American Review* for October, 1907, there appeared an essay, written on his death-bed by a distinguished man of high and pure character, seventy-two years of age and dying of a cancer. He told clearly and frankly his opinion of the Christian religion as commonly and popularly apprehended. He entirely repudiated it, declared it incredible that any sane, intelligent man could for one moment believe it, and wrote with such force that, under all the circumstances, his must be regarded as a very significant utterance. It seems never to have occurred to him that Christianity might really be something far different from this conventional system of thought. In rejecting that, he seemed to himself to be rejecting the entire message of the churches; but in the interest of the truth he felt compelled to do it as the result of all his reading and meditation.

Herein there was a singular revelation of his high character. In his persistent devotion to every movement aimed at social progress and the uplifting of the race; in his loyalty to truth; in his kindness, forbear-

ance and regard for the welfare of others; in earnest seeking after truth and steadfast faith in the verdict of his developed consciousness, he disclosed his very self and it was a Christian self. He had tried to lead a sane and rational life, had been loyal to the very best that he knew and had constantly tried to make the world better because of his presence in it. Although he rejected what he heard called Christianity he revealed in all that he wrote the fact that he had unconsciously lived the true Christian life and was indeed a true type of Christian character. He had, however, never known words to be used in any other than the common and popular sense and as thus interpreted he could not accept them.

Now, as a young man, I faced the same dilemma. As soon as my consciousness developed to a point where it could pass on the subject, I felt that I could not accept the conventional propositions and I have never altered that opinion. In the forty years that have passed, I have constantly meditated about this religious problem as being the great enigma. I have sought the truth without any desire except to get at reality. To do this, I studied my own consciousness and my own experiences. I sought to discover a profounder meaning in certain words, believing that, if

I could clearly reach the true significance of these key-words, it would lead me towards the explanation of the life by which I was surrounded and part of which I was.

I observed and studied man as he has been and now is, seeking in history and literature the reflected light which might illumine the dark places in my own consciousness. Everything became stimulating, suggestive and interesting. Having willed to know, I found that I had certain feelings and experiences rising from the things I consciously did. About these I thought, seeking the explanation of the mysterious fact that I could thus will, feel, think and consciously act. I came to accept the conception of an immanent God, and then working along, step by step, relying always on experience and observation, I have reached a solution which at least satisfies me. I have reached a most intimate sense of the constant presence of God as an indwelling force or influence. I am clearly conscious of the presence as power and light of this subtle force, which I call spirit. I do not mean to suggest or imply any trace of what is commonly called mysticism, for I do not move towards the disparagement but towards the exaltation of the human intellect and the human self. I do not discover any ecstatic states,

any incommunicable visions, any overwhelming and self-paralyzing conceptions of God. My personality is not extinguished, but is expanded and developed. I do not give up reason but use it more and more, get more and more out of it as a spiritual force that links me with God and makes me all that I am. While I doubtless realize the same essential experiences as the veriest mystic, I give them a different interpretation, — see them as a result for which my life has long been a preparation; as in part an intuition, in the true mystic sense, but as in a greater degree the product of conscious mental life. God is indeed immediately present through intuition, but this very intuition is essentially intellectual, that is to say, it involves insight, use of developed faculties, and comes as the culmination of many experiences and reflections. All intellectual insight is spiritual, and it leads one to see more and more that is divine in the ordinary life functions, to discover God and the divine presence in much of the life that before had been deemed commonplace. I did not secure any positively new life, but I awoke to the divine significance that had always been in my life while I had been blind to its presence. I awoke to a realizing sense of what had always been surrounding me without recognition from me. I saw how I had been

using divine forces and had been under divine influences without knowing it. I merely woke up to the truth which had indeed been implicit in all my daily life during all the years. In a word, all has become alive and real, so that everything that has any value or interest is spiritual. Religion seems, indeed, to be the secret of the highest form of happy and contented living. I am troubled by no doubts or fears, but I am intensely interested in trying to apprehend more clearly and feel more deeply the spiritual forces that environ me, for these seem to be the only realities of life. All that makes life most desirable has come to center around the words, "God," "Spirit," "Christus," and these are all symbolized and connoted by the term "Trinity." In the popular meaning of these words I do not believe and never have believed since I was able to comprehend the matter. If there were no other meanings than those so long common and popular, I should repudiate them just as our essayist did; but instead of stopping at rejection I have labored to construct, and this book is the result of my forty years in the wilderness.

I found that there was a group of words each of which has not only a conventional and popular mean-

ing, but also a rational significance; that these variant meanings constitute two seemingly different interpretations, two antagonistic systems of thought. The rational seems destructive of the common and popular, and it truly is, for no one who has ever clearly apprehended the idea on its rational side can ever again use the conventional idea as formally true or adequate. Yet the two are not essentially antagonistic, for the one is the profound explanation of the truth that underlies the other. Each is referring to the same realities, each derives its practical advantage from the same eternal facts, but the rational interpretation is so superior that no one who has grasped it can ever again rest in the old symbolism and be satisfied with the old mysticism. Therefore, whenever a man comes to really see the rational truth, he is lost as a champion of the old conventional statement of it, and so it is said that his old faith has been destroyed. Now it truly has, and there is no occasion to deny it, but it all means that the old has given way to the new because that new is better. The less effective has yielded to the more effective, the blind faith has been replaced by a clear-eyed faith, superstition has been conquered by reason. It is as if impoverished land had been enriched so as to yield larger and better results. When

it occurs it is merely a psychical growth or evolution. He who has not progressed is unable to discern the reasons which have come to the others as a flood of light. It is, indeed, all a matter of psychical insight. He that hath eyes to see may see, and not otherwise. The higher can understand the lower and sympathize with all its perplexities, but the lower cannot understand the higher and so is utterly unable to sympathize with it. This is the reason why all genuine progress, all true reform and all psychical enlightenment move so very slowly. The men who do see can understand the plight of those who do not see and so are tolerant and sympathetic towards them and their institutions. They even help to support institutions, as venerable and at the time socially useful, with whose tenets they do not and cannot agree. They never ridicule or act against any form of religion or any stage of religious development and, while they decline many dogmas and superstitions, they do so without assailing or denouncing them in a way to give pain to sincere believers in them. They seek to avoid all needless clashing of opinion, all futile collision of feeling. Differ as they must from others, they seek to be peacemakers, avoiding unseasonable allusions and topics which may irritate.

Far different is the case with those undeveloped

men who do not and cannot see. Unable to understand the psychical movement, they do not at all perceive the spiritual significance of what is going on before them, and so are intolerant, suspicious and inclined to harsh judgments. Gentle and peaceful as are the men who see, they become the object of deep and unreasonable resentment and often are cruelly repressed and persecuted by the men who do not see. Thus the men who have the vision are crucified by those who are blind. This is the tragedy of man, the austere, bitter and mysterious law of his social life. The brave souls of each generation suffer for the salvation of the multitude. While men are corrupted and ruined by the selfish machinations of other men, they are also saved and lifted up to the higher plane of life by the action of their fellows. Thus men find in each other both the Devil and the Christus. "Perdition and redemption in and through each other is the destiny of man."

Man always has been, is now and ever will be, in a process of psychic evolution. This he cannot avoid or escape, for it is the law under which his race lives. Life is movement, growth, progress, so that the idea of final truth acquired once for all is delusion. There are individuals in all stages of this evolution and this

renders the situation at all times extremely complex, since, despite these differences, they all meet as members of one social body.

Living in a world in which all ideas conflicting with popular systems have been persistently kept out of sight, it was many long years before I even came to know that these words had or could have another meaning than that commonly assigned to them. I now see that it is a fact that, side by side, there are two great systems of thought, two ways of looking at the universe, in which the same word symbols may be used because the same essential verities are referred to in each case. Each system may properly be called Christian, the one in a popular sense, the other in an esoteric sense, being variant interpretations resting on essential similarity of belief in certain great truths which are really universal laws. In all popular usage these words must necessarily have their common meaning, but the individual may use them in their higher sense without regard to how many men agree with him.

In the sense in which I have now come to use the term, religion is the single factor that makes this present life at all worth while. The irreligious man simply

throws his life away, so that, as far as he is concerned, it would have been as well if he had never been born. Religion is not a graceful adjunct of life, a social decency, something that may be left to await consideration in convenient times of leisure, that may be taken up occasionally in a patronizing way, but, in this high sense, it is life itself, for outside the field of animal existence there is from this point of view no life that is not religious. A being entirely destitute of religion would not properly be classified as a man.

When truly apprehended, Christianity seems to me to be the one great achievement of the entire race. For its unfolding and development, it has taken all history and will take all the future. To understand it requires the perception of all man's history as the record of a development due to the operation of a force that is immanent in himself. This force may be delayed and obstructed, but it is essentially invincible. It is an evolutionary process that links together all centuries and connects together all men as parts of one great psychical movement, the final achievement of which seems to be the one object of all living. Aside from this the world would have existed without aim, purpose or motive. If the incessant activity of man is not finally to create a perfected humanity,

then no reason can be given why all that is should not now be blotted out, for all man's activity, outside the mere animal plane, is aimed at this, if it is aimed at anything.

The best of the past is the prophetic disclosure of all future development. What was said in secret shall be proclaimed from the housetop. The ideas of the persecuted minority will in time dominate and uplift the majority. What is impracticable to-day will become practicable in some to-morrow. The vision of the seer to-day will be the vital creed of the statesman to-morrow. But in all this we go back not to the common and popular life of the past, not to the ideas that in those early days were widespread and apprehended by the masses, but back to the ideas of the isolated few, of the serious thinkers, and of the reflecting observers despised and rejected by the multitude. It is back to the frustrated ideals of the race, back to the unrealized aspirations, back to those ideas that failed in their own day and that still await recognition. In this way, all the future is locked up in the past, is tied to that past, and will merely realize the dreams of that past. The so-called reactionaries are in error, for they are seeking to return to the common ideas of the past while the world has moved beyond

this and is ever realizing more and more of the hitherto frustrated ideals. To go back to the common life of the past is unwise and is indeed impossible. We only need draw upon the past as if it were a storehouse of ideas and aspirations held mostly by men who played but a small part in the successful activities of that past. They are ideas that seem to have come forth before the world was ripe for them and wait to be utilized by subsequent generations. They have an endless life, for all the future is theirs. So, if we seek to discover what will be the great achievements of the future in the field of the spirit, we must go back to the past and see what have been the ideals of the most gifted men. These despised, neglected and rejected ideals of the past are to be the realized achievements of the future. It is only in this way that we can discern what is to come, for it is the dream or vision of to-day that becomes the fact of to-morrow. In this spirit I have worked for a solution of the great enigma. I have tried to discover the best ideas in the long past of the race, regardless of the number of men who held such ideas, believing that whatever is the best will certainly some day come to its realization.

Even the most favored portion of the world is now hardly beyond the stage of psychical adolescence.

The world, indeed, has always been and is now, in many ways, a very terrible place. There have been times when it has seemed like an ill-regulated insane asylum. All is crude and immature and, while there are indications of great possibilities lying ahead, it is only in a very moderate degree that to-day any true psychical living is realized, except by a small fraction of the most favored communities. The length of the historic period needed to reach even this stage may well lead us to realize the many generations that must come and go before the world can reach any stage corresponding to early manhood; but the entire record of the race does, when studied as a whole, justify the opinion that the greater development will some day be reached, whatever chaos and terrible retrogression may meanwhile occur.

Clearly to see all this, to read all that is awful in the records of the past, to realize the almost inconceivable cruelty, corruption and fraud that is and has been everywhere present and then, in the face of it all and with a clear consciousness of it all, to stand serene, declaring and believing that there is a psychical force steadily and persistently working out a great purpose which is the evolution of a perfected humanity, — this

is the Christian idea in all its simplicity. This is the largest and broadest statement of the Christian faith. The true Christian is not aiming primarily at the selfish purpose of saving his own soul for another sphere of existence, but he is seeking to live so as in some measure to coöperate, now and here, with the cosmic purpose, which is the uplifting of the race. If this faith has any intellectual basis, it is found in the careful study of the whole history of man, and of this study the results seem to me adequate and conclusive.

The world has as a whole steadily moved on an ascending plane. This is an established fact, for history is the record of one great evolution. Superstition must some day lose its hold, even on the masses, and the rational ideas must finally triumph. Not in our day and not in any time within our ken, but some day it must and will come. There is probably no single mind now existent greater or more remarkable in any way than many minds that gave their message and flashed out their light thousands of years ago; there is probably no psychical sensitivity or receptivity anywhere to-day deeper or finer than that always present in every preceding century; but the great world mind is, as a whole, broader and better, the great world consciousness is somewhat deeper, the great

world sensitivity is somewhat finer than in any preceding period. The multitude is still, in a very discouraging degree, just what it always has been, but a close study of the past will convince any one that even this has moved, and is ever slowly moving, and the movement is clearly upward. There has been a constant broadening of the common racial mind, a constant deepening of the common racial consciousness. Discouragingly slow as it is, we may feel absolutely certain as to its trend, for it is a faith based on a racial experience covering a hundred generations. There is about it a sort of cosmic slowness, but also a sort of cosmic certainty.

In all the universe, so far as we know, man is the only creature that asks a question or seeks to understand and interpret a fact. He thus stands as the sole interpreter of the universe and in seeking, as such, to understand himself, he is obliged to turn his faculties back upon themselves and try to interpret the interpreter. So far as we know, man alone answers the questions he himself has asked. He cannot avoid this psychical problem or escape from its consideration, for it is a series of questions, all of which are connected and which really form but one great question that in

some form or other is always appearing and demanding attention. It may be framed thus: What do you think of yourself; of the race of which you are a member; of the world which is the dwelling-place of your race; of the universe of which that world is a part; of the Power which is behind that universe? To all this man feels that he must find some adequate reply, and under a sort of compulsion he has tried through all the ages to secure an answer that would leave him in peace, freed from the haunting consciousness of failure.

All the answers he has found seem to arrange themselves in classes or groups, each of which is dominated by some central thought, as a sort of key-note, to which all the rest of the answer is attuned. In our Western civilization there have been two great streams of ideas, one of which crystallized, as if frozen, into the Latin Theology, while the other is an ever-expanding system running back to Greek sources. Most men find themselves in substantial harmony with the explanation given by the Latin Church and rest content therein, considering the matter as a closed question. The reply they thus accept is, they say, final and conclusive. They rest on the common traditions current in their special environment, ignoring and ostracising all who differ from them.

In a community thus saturated with the Latin ideas and traditions, accepting these as final, this volume will, for most men, be *caviar*, for it seeks to express the reply to the great enigma given by that type of mind which must ever be considered as having first appeared in Greece and as having for all these centuries derived inspiration from that manifestation of the human spirit which characterized the highest and best life of the Greeks. The Renaissance was the rise of this Greek spirit after nearly a thousand years of oblivion. The Reformation was an active protest and revolt against further submission to the Latin type of mind. All subsequent history describes the march of this spirit towards its ultimate ascendancy.

If we seek to discover exactly what it is that we refer to when we use this term "Greek spirit," we shall find that essentially it is the spirit of man as it develops under the most favorable social environment. It is an historical fact that the disclosure of what the spirit in man may become under such conditions was first made in Greece. Whenever those conditions have again appeared there has been another manifestation similar to that which characterized the noblest days of Athens. We may therefore designate all this as Greek, using that term as a convenient symbol. It is

all due to similarity of environment, for the human spirit under like conditions develops in essentially the same way always and everywhere.

The most marked feature of that classic environment was a certain intellectual freedom, resulting in complete independence of individual thought, the absence of coercion and artificial restraint upon the natural working of the mind. These conditions did not long endure, but before they passed away there had been such a flaming forth of the higher forces hidden in man's nature that the race knew its possibilities as never before. The inspiration of that marvelous display of human genius has never been lost. In some clearly traceable way, all subsequent manifestations of the same sort have been connected with that classic period through its splendid literature and art, which have been a source of inspiration urging men on in the same path of joyous achievement.

Hence, to put to a man the query, "Are you a Greek?" would mean: "Are you an independent thinker, free from the coercive power of traditions and superstitions, looking at life and its problems with the clear, unclouded vision of a free man?" If you are such a thinker, you owe it to your environment, which has given your nature a free and unimpeded

development, has fed and stimulated your nascent powers, has called into activity your potential capacity. This environment you owe to your race and to your social connection with it, for you have merely let the social forces play upon you and, reacting on them in a natural and normal way, you have become what you are.

In some degree the Greek thought and spirit secretly survived in all the great historic churches. While it was entirely lost for most men, it was alive in the minds of a small minority, being a part of the esoteric thought of these churches. This minority was the best developed and most favorably environed element, the men of broadest and clearest vision. Some were discovered and punished, being martyrs to the cause. Most of them escaped by silence and by outward conformity, which was in itself a type of martyrdom. Thus it was for ages secret, concealed, hunted and proscribed, and he who held it did so in silence at the risk of his life in a so-called Christian church. The revival of freedom of thought has gradually relaxed this pressure till, to-day, while still esoteric, it is no longer so concealed, but each generation it creeps a little further into the common and popular arena. As freedom of

expression increases, it must in time altogether lose its esoteric character. Its undoubted existence in our churches to-day is not openly or formally recognized, or in terms conceded to exist at all, since it is felt that to confess in set phrases the esoteric is to shatter and destroy the exoteric, which it is said would at this time be unwise. The truth will, it is claimed, reach him who earnestly seeks after it, and no other, it is said, is worthy of it or can attain unto it. It is not, however, at all probable that any man will clearly grasp the higher interpretation without at once instinctively realizing the value, at this time, to certain minds of the conventional statements which continue to exist because they really are fitted to such minds. He will feel that the exoteric, traditional and popular doctrine is in some degree a bulwark of the public peace, and he will see to it that the ideas be not ruthlessly destroyed, but wisely conserved. Thus the esoteric will safeguard the exoteric.

The number of men interested in this higher interpretation has always been very small. When we consider how scattered and isolated these thinkers have been, how unpopular and unremunerative their ideas have appeared to be, how bitter the prejudice

against them, growing out of the fear by powerful leaders lest the esoteric, weak as it was, should in some way imperil the exoteric, strong as it seemed to be, we are surprised to find that these ideas have had any vitality whatever, that they have not altogether disappeared. The only explanation is, that to those who feel the appeal at all, it comes with an invincible power, an irresistible charm. As social conditions become easier and education is more widely diffused, this class steadily grows and the sense of isolation becomes less marked, making the situation of the reflecting man less painful. He is constantly finding that it costs him less of sacrifice and unpopularity to differ from the conventional thought, and this means in time a full and frank social recognition. If, indeed, these so-called esoteric ideas ever secure a popular hearing, their advance will be rapid and their influence upon life will be very impressive in the way of social regeneration. It involves and means no more nor less than the entire problem of social progress, for that comes in the exact degree that these ideas become prevalent and characteristic of the social group.

That a man has reached this perception is, however, no evidence that he can induce his nearest friend to give it a moment's consideration, for his friend may

not be sufficiently interested in the general field of inquiry, and, indeed, may not be psychically developed so as to be able to respond. Or his friend may be so encased in prejudice as persistently to repel every effort to present the matter. Truth is necessarily self-revealing and carries with it when simply and clearly stated its own sanctions and convictions. If any person is seriously repelled by these pages, it is clear that for him they are not valuable and he may disregard them as being for him a dead hypothesis. The mind takes unto itself only that for which it has an affinity. It is not a matter of will but of instant conviction. If a person is ready to hear the statement, if his previous thinking has led up to it or in its direction, then when he meets it he will need no seal of institutional authority upon it, for it will come to him with an authority of its own. Whatever does not come to a man with this force, when by effort he has succeeded in really understanding it, cannot be for that man at that time of any true value. To try to grasp it needs an exercise of the will, but when it is apprehended, the mind works in its own way. It is idle to abuse the ideas of others or to try to force any idea upon a man who is not ready for it. Discussion is only good so far as it serves more perfectly to define and explain what the idea is.

Man's highest conception of life constitutes his religion and so there are as many religions as there are different theories and conceptions of life and its surroundings. If it be genuine and vital, religion contains, and indeed is, the very quintessence of man's whole life, and herein lies its peculiar significance and importance. His philosophy or theology is merely his interpretation of the universe, and, above all, it involves his conception of his own human nature. If the highest ideas any individual has actually attained constitute of necessity his present religion, then it must remain such until he discerns something really nobler. He who is earnestly thinking and developing will thus ever be progressing towards a truer religion, for he will always be gaining power to see what was before concealed from him. He will ever be growing in spiritual capacity so that life will be a progressive revelation. To accept any theory on mere authority as being final is to check his progress and arrest his development. It is equivalent to spiritual paralysis. His true attitude is always to believe that there is something greater and better than he has yet attained, and to work to reach this higher vision. The highest religion attainable must be capable of statement as universally true, regardless of all time and place. It must derive its sanction from its inherent excellence

and must never depend on any historical evidence as to when or where or by whom it was first stated. Its credentials must be found in man's deepest consciousness. It must be utterly free from superstition and involve no magic or miracle. It will necessarily transcend all man's knowledge and leave him face to face with inscrutable mystery, but it will always be in entire harmony with all the verified knowledge he really does possess. It will make him realize clearly his limitations, but within those limits it will never be repugnant to any of the facts disclosed by the use of his highest faculties, including his deepest consciousness.

The day that a man sees clearly the inward value of ideas, the day that he sees how rooted they are in the very nature of things, he sees how gratuitous it is to offer any merely historical foundation as their necessary support. Such is the force and vitality of the inward thought that to claim that it rests on any proof of historical events, except in the largest and broadest way, seems an impertinence and, if taken seriously, a great peril. No foundation in external events is needed for an idea which is sufficiently justified by its intrinsic moral value. The failure to see this leads men to attribute an entirely false value to institutions and

organizations, to documents certified by mere outward authority and to an ecclesiastical discipline which has had to be established and maintained by political force. Religion rests essentially and ultimately on the consciousness of man and can never be obliterated so long as he survives. All existing institutions may pass away, all venerable documents may be discredited and cast aside, all special forms of discipline and ritual, however consecrated by long usage, may be abandoned, and yet religion will survive, because it is essentially inherent in the psychical nature of man. Man has looked here, has looked there, has clung to every form of external support, has obeyed every sort of external authority, but has yet to come to a realizing sense of the truth, which is that the ultimate basis of religion is in his own nature, that the possible Kingdom of God is really within himself. He was told this centuries ago, but he has never believed it.

This volume is frankly and unreservedly a presentation of esoteric truth. These are the ideas that have been privately held by many leaders in all the great historic churches. I have only unrolled the record and translated the message which gives us Christianity as it has been and is held by very many men who live

in the Church on the intellectual plane. It is the reality underlying all symbolism and when it is clearly grasped it discloses the deep significance of much in our popular religion that before had been meaningless if not absurd. The moment a man clearly perceives that it is true, he sees that it must always have been true and that it can never cease to be true; that it is merely the universal law of development that always has operated and always will operate.

The ideas in this volume are not mine except by direct appropriation and by absorption. I have found them scattered through the literature of all races and all ages, but most conspicuously in that literature which runs back to its sources in Greek philosophy and the so-called Greek Theology of the early Christian Church. Instead of treating the matter historically, I have sought to make a clear and simple exposition or interpretation of life from this point of view. I have not tried slavishly to reproduce any system of past thought or been concerned as to my adherence to its form or its details, but have sought to set forth certain ideas of a remote past as modified, expanded and illumined by the light of all the intervening centuries as well as of our own day. I cite no special authority for any statement herein made. I use but few quota-

tion marks and do not attempt to give credit, as is customary, for ideas as being the peculiar thought of the person cited, for I believe that all mind is but one mind and that each writer has but expressed this mind in his imperfect way. I could properly place a quotation mark at the beginning and at the end of this book to show that it contains no new ideas but that it is one long quotation from the literature of humanity. It is what I have found that has appealed irresistibly to my spiritual consciousness and so is the message of the Christus as it has come to me. Does any one call these ideas new? It is well. Does any one call them old? It is better. The real question is, Are they sound and valuable?—and the only appeal to settle this is and must ever be to the human consciousness. Nor do I try to show by any argument that this line of thought is true, but merely seek to show, so far as it is in my power, what it really is. I have tried to be purely constructive and affirmative, only taking common facts with which every man is or may be perfectly familiar and seeking to explain and interpret them so as to show that the universe is a living manifestation of spiritual force.

In fact, it seems to me that all I have done is to give a very free translation or even paraphrase of certain ancient ideas so as to express them in modern form.

That this thought harmonizes with the ideas suggested by modern science may be considered as very remarkable. Science has, however, brought us no philosophy that is essentially new. It has merely given us a vast amount of clear and convincing evidence to prove the validity of certain very ancient ideas. These have been held by reflecting men in all the centuries, but it is only in our own day that the abundant proof has begun to come in. There is probably not a single so-called modern idea that cannot be found in the literature of the remote past. It is not the thought of the intellectual man that has changed or is changing, for that has been confirmed and vindicated. It is the popular thought, the vague, crude, superstitious notions that are beginning to yield to all this evidence so laboriously gathered during these recent years. What was felt to be true, what reason seemed to say was true, the vision of the seer, the conclusions of sensible and reflecting men, — all this is merely being illumined by recent investigations. Science did not give us the ideas, but it has given us the proof and vindication of them. It did not reveal the truth, but it is revealing the evidence of the truth.

BOOK FIRST.

FATHER — SON — HOLY SPIRIT.

THE GREEK GOSPEL.

BOOK FIRST.

I.

COSMIC FORCE.

Through limitless time, through ages that cannot be numbered, was the ETERNAL REASON, the Cosmic Force which was GOD, never beginning to be but always being, of which the Cosmos has been and is the continuous and unbroken manifestation, an eternal going forth of the Cosmic Reason into self-expression as universal, regulative LAW forever fulfilling itself.

THERE is one mystery, and only one, which we concede to be forever beyond our adequate comprehension. All that is mysterious in a true sense is connected with it and is a part of it. This single mystery we refer to by many terms, all having essentially the same meaning but involving many different angles of vision. They are terms that have regard to the vagueness and supposed duration, universality and uniqueness of the mystery and, except as we desire to emphasize some special point of view, they may be used interchangeably.

Man is always face to face with this mystery, for the most impressive fact that confronts him is the Force, Energy or Power that is manifested everywhere about him and even in him. If he have any capacity for perception and reflection he must recognize this as the fact that, above all others, imperatively demands to be interpreted, — that which he sees everywhere manifested, that with which he is in constant and unavoidable contact, that he himself is. All that has been, all that now is and every atom going to make up that all, is and ever has been a manifestation of this cosmic force. The tiny insect and the entire planetary system are alike in this respect. This, with its myriad manifestations, is therefore the central fact from whose presence man may not go, for it is the environment into which he is born and of which, living or dead, he forms a part.

It is mysterious and inscrutable. We may study its observable manifestations, but that marks our limitation, for it is too subtle and elusive to be apprehended, in its essence, by our mind, which is itself but one of its innumerable manifestations. Man's mind, which is fragmentary, partial and imperfect, cannot grasp the totality or absolute nature of such a stupendous force. We therefore define cosmic reason as the force which lies behind all phenomena and concede that it transcends all our capacity of true knowledge. Despite this, by observing and reflecting during all the centuries, man has gathered certain ideas or thoughts

concerning it which seem to aid him to understand, in some degree, himself and the universe which lies about him. Confessedly imperfect and inadequate, he feels that it is better than no interpretation at all.

We feel that force must be uncreated and self-existent, for, if it were at any time created, that would necessitate a preceding creative power, and for such a supposition we have absolutely no basis. We cannot conceive a time when force was not what it is now. We believe that it is constant, indestructible and persistent in essence, but infinitely varied in mode of manifestation. While ever changing in form, it never ceases to be capable of further change, in which respect it knows no rest, existing as a continuity which knows no break. It is that which is needed as, at least, an hypothesis which explains all things but which nothing can explain. It is that germinative principle which manifests itself throughout the universe, but most clearly of all in the psychical nature of man. It is the principle of unity underlying all differences. In inorganic things it appears as a dominating quality, in plants as a principle of organization, in animals as a principle of sensation and appetite, and in man as a rational principle which we believe to be a pure reflex of the cosmic reason itself. It is the hidden cause of all changes, that which inspires, animates and endows all things whatsoever with their respective qualities

and properties, the stream of tendency by which all things have a law of their being and are enabled to fulfil it.

As we contemplate cosmic force, we find that while, indeed, it is essentially and truly a unit, it is nevertheless peculiar in that its action involves a trinity. It is not one solitary fact, but it involves three correlative facts, which, taken all together, appear in action as one fact, although we can conceive the three facts as independent of each other. Practically we see and realize only one fact, but a true interpretation of this reveals three elements which are necessarily involved, so that really to understand force we must conceive this trinity as involved in its unity.

Force itself is the first and chief fact. Now we have never known this except in connection with what we call matter, which seems to be the vehicle or medium of its manifestation. It can apparently only manifest itself by thus energizing *matter*, which is the second fact. What matter is in its essence we do not know; but it seems clear that there is a something which is essentially necessary to the expression or manifestation of force, and this elemental something we call matter. That there is a reality corresponding to our idea of matter and a different reality corresponding to our idea of force seems to be directly certified by our consciousness, and nothing can destroy our feeling that

this is so. The cleverest skepticism beats in vain against this, which comes to us immediately from consciousness.

We can conceive the possibility of force as apart from matter or independent of all relation to it; but this is merely an intellectual conception, for no man ever knew the presence of force except by what it did or was doing, and this always involves the presence of matter. Always and everywhere matter is being energized by force in some of its countless forms or manifestations. It appears as motion, activity and life acting incessantly and universally in an infinite field of *ether*, which is the third fact.

These are the three eternal facts,—force, matter and ether. The eternal play of force on matter in the ether is the universe. We believe that there never was any more or less matter than now, never any more or less force, never any more or less ether. These three changeless and unchangeable elements have been from all eternity uncreated, self-existent, indestructible, self-governed. This is the elemental trinity—force acting on matter and thus constantly revealing and manifesting itself and all this occurring in the ether and necessarily dependent on the ether. Neither alone is anything but, combined and correlating, the three constitute the universe. We may not separate nor divide this trinity. Force did not call matter or ether into existence nor can it create or destroy a particle of matter nor increase

or diminish the ether. Neither preceded the other but the three inseparably coexist from eternity to eternity without change or variation, as essentially required for the existence of all that ever was, is now or ever will be.

We have never seen and never shall see anything that does not involve and necessitate the simultaneous presence of these three elements, and yet to us the actual impression is unitary. We really perceive the force manifestation, and that this depends on matter and ether we forget or disregard. It is the force that arrests our attention, though to do this it must energize matter and must do this in the ether. As a trinity it is absolutely complete and yet the various elements taken singly would be nugatory and vain. No two together would be effective. Force as such, with nothing to be energized, would be no more than a cipher. So too, matter not acted on by force would be inert, dead and useless. The ether alone would be a mere vacuum, for, while we may conceive of the ether as being all that it is without any force or matter to accompany it, that is merely because we think of the ether as the element in which all else rests and on which all transmission of power necessarily depends. To conceive of the ether as the only element in the universe is simply to think such an idea as no universe at all.

This, then, is what man finds in his study of the Eternal Reason, and he calls it God, a unity necessarily involving a trinity, self-existent and unfathomable,

that which is behind all phenomena as the adequate and efficient cause thereof. In a word, GOD is the term by which we designate that exhaustless, universal force that eternally goes forth into manifestation of itself according to its own fixed and immutable laws, the universe being the sum of these diverse manifestations.

We cannot conceive of such a force as having body, parts or passions. Nor can we think of it as in any way or degree limited to what we popularly call personality. Of it we can form no mental image at all. When we try to do so we at once begin to anthropomorphize in a way that tends to destroy the very idea itself. We are baffled in our attempt to find language that shall fit the conception that lies clearly enough in our mind. We can only regard it as a mystery too deep for us to touch more than its outer edges. It is truly beyond our capacity, for there is nothing of which we have true knowledge that is like unto it. It exists alone of its kind. But if personality essentially means power to manifest certain qualities, God is then all personal, for the term designates that force which alone is capable of universal and continuous manifestation. God is *the* personality whose expression is the whole universe, which is therefore not a machine, but an organism with an indwelling principle of life which we call God.

Each man has in himself that which illustrates this idea. He is conscious that he is an indivisible, living

unit. It is not his eye that sees, his foot that walks, his limb that feels pain, his mind that thinks, but it is he that sees, he that is conscious of pain, he that thinks. Now this subtle force that pervades and dominates his body, whereby he has self-consciousness, is no part of his body. When he is dead every particle of matter that has constituted his living body is still there and still continues to be acted on by multitudinous forces, yet the peculiar capacity that made him what he was is gone. The master has left the house, the engineer has left the throttle, the matter that has been ruled has lost its ruler and lies inert. But while it loses this it remains the seat of certain other active forces, which proceed to transform and destroy its organic unity and obliterate its identity until it goes back to elemental gases and characterless dust. Thus he knows that, whether he be living or dead, his body is the seat of ceaseless activity. There is something at work all the time, and to this he knows that he owes his very existence and growth. All these forces he calls manifestations of God, and because of them he lives and develops into a conscious individual. He applies this same idea to the universe and says that what is true of him is in some sense true of all things. Now, action is a mode of being, and so a man is wherever he feels or acts. This must be true; for to say that one could feel or act where one is not is to say that one can be where he is not, which is a contradiction. The ego is,

therefore, no one part of the body, and yet it is in every part which acts or is sentient. I cannot comprehend how this is so, but I know from my consciousness that it is so, and I know that this ego is not any particle of my body. This ego which thinks, wills and acts is essentially an invisible and unfathomable force, but it is to me a fact beyond all other facts, a reality of the highest and truest type. This relation which a man knows to exist between his body and that force constituting his individual self he may conceive as existing between God and the whole universe, and all this we express when we say that God is immanent in the universe as the adequate explanation of its existence and maintenance.

What does a man really know about the nature of that which constitutes his own will or personality?—and yet of its existence as a fact he is immediately and distinctly conscious. Limited in range as is his power of self-manifestation, he cannot in the least fathom or analyze that which is at the root of it. How can he then expect ever to comprehend the nature of such a stupendous fact as a personality that has universal power of manifestation with an infinite and eternal field of operation?

However difficult it may be to comprehend such an idea, or even to conceive how it can possibly be true, it would seem that we are forced to conceive what we call Being, or something analogous to what we vaguely

designate by that term, as back of all the phenomena of intelligence. Mind or intelligence we define as a force that makes possible the selection, guidance and control of means for the accomplishment of a certain end, necessarily implying knowledge of the end sought, perception of what means are adapted to reach that end, and power to guide and control those means. Now it is idle to speak of selection if no one selects, or of guidance and control if no one exercises those functions. If we find intelligence manifested universally, then certainly there is back of all this intelligent action an intelligence as extensive as the action and as perfect as the results everywhere disclosed. Back of universal intelligence must be universal Being, and this must have consciousness fully and perfectly where we have it partially and under limitations. It must have power in every way that we have it, only it must be in perfect manner and degree. While we seem to be necessarily dependent upon a physical organism and cannot comprehend how these powers can exist apart from such connection with matter, we seem to be forced to conceive as possible an independent and absolute existence that is purely psychical, eternally using matter, but not in any way dependent on it for continued existence. It is to be vaguely conceived as a universal force revealing itself as intelligence, and it is this that is manifested whenever intelligent action is anywhere disclosed in any form or any degree

whatsoever. The cosmos is, therefore, a self-existent organism, animated by indwelling reason — the eternal expression of a thinking faculty essentially the same as our own. The universe was not made or created, but has always existed and always will exist, flowing necessarily from the three eternal facts of force, matter and the ether. Nothing was ever created or made in the popular sense of those words, for what we call creation is not an historical event, but it is a perpetual process, an endless chain of events, an eternal evolutionary process in which all present things are connected with things immediately past and those with things remotely past, so continuing without ever reaching any beginning, for always there was the eternal, elemental trinity. Always there was God, and this is the stupendous mystery that comes before the mind of man when he seeks to understand the force that surrounds him. He finds that he himself, on his psychical side, is a part of that cosmic force which never began and will never end, and he says that this is God, eternally going forth into self-expression as universal, regulative law forever fulfilling itself.

II.

LIFE.

God, regarded as eternal and universal activity, energy or power, constitutes what we must call Life, pervading all creatures and things. The universe thus becomes alive in all its myriad parts. Life is multifarious and appears in endless varieties, for, in every case, its presence is that which makes and keeps the thing or creature what it is. Its presence energizes and individualizes matter, giving to it whatever character or quality it possesses. All individuation, therefore, presupposes life, or the presence of force, the loss of which causes death, which is merely due to the absence of such force.

The term "life" is susceptible of a great deal more of meaning than is ordinarily assigned to it. Its use in the common, restricted sense leads to a very inadequate, if not false, interpretation of natural phenomena, for we then regard as dead what is truly alive. We must begin by taking the broadest sense and considering life in its widest and profoundest meaning. We then come to realize that it is the presence of force, working under definite laws, causing a certain portion of matter to have a character or quality of its own. Everything having distinctive qualities has therefore life, whose presence is the cause of those qualities, which persist

so long only as life continues to be present. Life is therefore present wherever cosmic force is active, and the forms or modes of life are as varied and numerous as are the manifestations of the force. Every quality of matter being a manifestation of force, it follows that any substance involves as many manifestations as it possesses qualities. The stream of tendency, which causes a thing to be what it is, is thus the stream called the life of that thing. Life is therefore the presence of God.

We must not, however, conceive this force as a sort of special entity, existing in the thing but separate from it, and able to effect changes beyond what are caused by what we call physical, chemical and psychical forces, for all phenomena can be accounted for without going beyond those bounds. It is rather for us to see that these forces are the life, and that the so-called qualities are really modes of being, so that every substance is as many modes of being as it has distinct qualities, all of which form an harmonious unit, which is the substance or thing as known to us.

If we seek to classify these diverse forms of life or modes of being, we find the broadest field to be what we call inorganic life. We next find a field which we call organic, subdivided into the two fields of plants and animals. The animal field subdivides into the physical and the psychical.

Life in the inorganic field is elementary, fundamental, uniform, most simple and relatively stable, while organic life is complex, manifold, highly complicated and unstable. The totality of life in all these forms we call the universal life, of which the spiritual life in the human being is the highest and culminating form. The organic life evolved from the preceding inorganic life of the universe, all taken together forming one great and uninterrupted continuity.

To understand the true significance of the term, we must therefore absolutely rid ourselves of the idea that it necessarily implies that the thing said to have life is animated as we are. Our consciousness pertains to our type of life and that is all. In popular speech we use the terms "dead" and "alive" with reference to all sorts of inorganic substances as well as of forms of organic life which lack consciousness. How often we hear it said that a man killed a tree, that it died at its roots, that it bled to death from cutting off the branches at the wrong time! When we say that the air of a room is dead, we merely mean that it lacks those qualities which should properly belong to it so that a quickening impulse might be got by breathing it. So, too, we say that stagnant water is dead and we speak of a body of water as the Dead Sea, when we mean that the water has ceased to have those qualities which normally belong to it.

Consider what a revelation of life is made in the field of metals — what a clear individuality is disclosed in gold, silver, copper, iron and tin. All are manifestations of cohesion and other general properties, but how peculiar is each, how distinctly the individuality of each stands out! Metals disclose diseases in a very varied manner, knowledge of which has of late progressed rapidly. Many show symptoms of poisoning, rendering them unfit for use. These diseases may be cured by proper treatment and in some cases cure themselves in time without expert assistance. In fact, a microscopic pathology of metals has been developed similar to that existing for the diseases of men. Both branches of science resort to the same means in attaining their ends. The crystalline structure of metals observed by the microscope reminds us of the tiny cells which make up the texture of plants. This structure is by no means rigid and unchangeable, but, on the contrary, it is astonishing how much life is under certain circumstances displayed in a piece of copper or iron. Under the microscope, multifarious changes appear, disclosing genuine life processes.

Then, again, what a disclosure of life is made in the field of rocks and minerals, and how clearly the disintegrating, crumbling rock proclaims its death, the departure of the force that made and kept it what it was! What a disclosure of life is made in the field of crystals, how varied and yet how unique, how beau-

tiful and how distinct, the multitudinous individualities that are revealed! A crystal will replace a corner or side or any defacement so as to complete its symmetry before it will begin to grow elsewhere, and this will happen when the crystal has been incomplete for millions of years, as has sometimes been found in the case of geological specimens. Study the plume-like forms assumed by water when crystallized. The similarity it presents to vegetable forms is very striking. One may often see on frosty window-panes fantastic imitations of organic things which forcibly suggest vital power.

Consider ductility, malleability, flexibility, elasticity and brittleness. How commonplace we regard these qualities, and yet who can fathom that law which enables them to be present or absent in a substance? Consider the so-called forces of attraction, — gravity, cohesion and chemical affinity. Who pretends to understand them, and yet who fails to perceive their universal and continuous presence? Cohesive attraction is, indeed, the organizing or structure-making principle in organic life, disclosing the law of symmetry. It operates as if it were a true living force.

Each form of life depends for its existence and its continuance upon the maintenance of all the forms that are below it in the scale. Thus the animal is only possible when he can feed upon the less complex forms

called vegetables or plants. The herbivorous animals feed upon vegetable fiber and transform this into a more highly nitrogenous product, which is necessary for the sustenance of the carnivorous animals. The plant, as its life work, decomposes the carbonic acid of the air, assimilates the carbon and hydrogen, decomposes the water which trickles about its roots through the soil, and does this by energy which it receives from the sunbeams. A successful plant or vegetable necessarily presupposes the whole solar system as a condition precedent to its being what it is. Its life presupposes every link that precedes it in the chain of life. There is also a very remarkable adjustment tending to maintain atmospheric conditions seen in the reciprocal action of the two branches of organic life, since animals consume oxygen and give off carbonic acid, while plants consume carbonic acid and set oxygen free.

Thus all tends to show unity and harmony of idea. Inorganic life leads up to and furnishes food for the plants, the lowest form of organic life, which again furnish food for a higher form of organic life in the herbivorous animals, who again furnish food for the carnivorous animals, and all the time plants and animals reciprocally work towards atmospheric conditions favorable to each. Then the animal, having been fed and sustained by plant product, dies, separates into his constituent chemical elements and goes back to nourish

and promote plant life, thus completing the cycle, — from dust back to dust, or from the inorganic back to the same.

It is impossible not to feel that these apparently diverse forces are all one force when they thus knit together as necessary elements in one great progressive development. Now if we call this force life at any stage, then we must call it life at every stage, for we are as sure that all life came from preceding life as we are that not anything was ever created or evolved out of nothing.

There certainly must have been a time when there was no organic life upon this globe. When the conditions became proper therefor, the most complex forms of inorganic life developed into the least specialized forms of organic life and that evolution began which has given us our present status. The more complex plants and animals are the slowly modified descendants of less complex plants and animals under agencies which are daily seen in operation about us. The entire development has steadily moved from simplicity to complexity, from uniformity to variety, evolving from masses of uniform and simple jelly-like substance more than two million species of plants and animals such as naturalists classify.

Organic life began with what we call protoplasm, out of which all plants and animals are formed. It consists of many atoms of carbon, hydrogen, oxygen

and nitrogen with a small number of atoms of sulphur and phosphorus. It is as structureless as jelly or as the albumen of an egg, and yet every minute portion of this possesses all the distinctive and fundamental properties that are to be seen in the most complicated living structures. It has power to assimilate food and so to grow. It has power of motion, power to multiply itself, and sensitivity.

Now, it is said, how can this protoplasm disclose this form of life, which was not manifested in even the slightest degree by any of its constituent substances? We do not know and it is not probable that man ever will know, but we believe that the qualities and properties of protoplasm are expressions of various movements, chemical and physical, and belong to it simply as a chemical substance. We do not doubt but that chemists will in time be able to form the substance, and that it will when formed possess all the usual properties, including what is called its life. That we do not see how or why all this does or can happen is not at all strange, for we do not know, in any case whatever, why a chemical synthesis results in such a display of qualities not manifested by the constituent elements until properly combined.

Thus take sugar, starch and alcohol. Each is made up of carbon, hydrogen and oxygen, and yet with what entirely different results! All this, so far as analysis discloses, is apparently due merely to the different

proportions of the different elements. Each, however, manifests a law of combination which may be both physical and chemical and discloses three forms of life, or modes of being, which come to us as these three substances. Or consider this case: We have a gas called chlorin which is excessively irritating and suffocating, so that any attempt to breathe the undiluted gas would undoubtedly prove fatal. We also have an element called sodium which, when freshly cut, has the brilliant metallic luster of silver. This sodium takes fire when thrown into warm water and, to be kept, it must be under naphtha in a tightly closed bottle, for it cannot exist in contact with either air or water. The union of this gas and this silvery metal becomes table salt. Here is the union of two destructive and poisonous substances to create one of the most necessary articles of our daily life.

Take common sand from the seaside beach, add to it chalk, ordinary wood-ashes or ashes of sea plants and by the application of heat secure glass. Was there anything at all like the product in any of its constituent elements? Could you have foretold this result prior to its realization as a fact?

If there is one fact of which we are all certain, it is that water is a result of the union of two gases, hydrogen and oxygen. Is it possible to conceive of a product more completely different from the elements of which it is composed than we find in this case? Can we explain

in any way this chemical synthesis? This water is the great and natural antagonist of fire, and yet it consists of nothing but two gases, one of which is the most inflammable of all substances, while the other is the great cause and agent of all combustion. This is a fact which may well give us a high estimate of the mystery involved in the transforming power of chemical combination. That the complex protoplasm has its peculiar properties is no stranger than these cases cited. Every chemical synthesis manifests a new set of properties, and to this protoplasm forms no exception.

We find certain organisms which are mere shreds of protoplasm, not definable as either vegetable or animal, but constituting a sort of indefinite borderland between inorganic and organic life. Organic life from the beginning is an evolution towards the development of consciousness. In the vegetable realm all the energy or life is devoted to the mere conversion of inorganic matter into organic forms which become food, permitting the rise of animal life. The animal type finds thus its food prepared and ready made by the processes of vegetation, and hence is able to apply itself to the development of a nervous system and a brain as organs of a conscious mind. What vegetable life produces, animal life consumes, and from the lowest animal up to man we witness a constantly rising development of nervous structure and consciousness.

"All this involves a vast cycle of operations, as to the unity of which we cannot be mistaken, for it is a cycle obviously depending on adjustments among all the forces both of solar and terrestrial physics, and every part of this vast series of adjustments must be in continuous and unbroken correlation with all the rest. A very few elementary substances enter into untold variety of combinations, producing an harmonious network of results which can only be attained by a system of mutual adjustments as immense as the variety it produces, as minute as the differences on which it depends, and as centralized in direction as the order and harmony that it all produces. In the process of crystallization we may see the particles of matter rushing under the impulses of invisible forces to take their appointed places in the form which to them is a law. These particles pass from one molecular condition to another until a structure is built by an unseen constructive agency, and many of these structures are singularly complex, beautiful and individual. In the development of seeds and eggs the particles may be traced, moving from conditions of almost complete simplicity to other conditions of inconceivable complexity. In the mysterious nucleated cell the work may be seen in actual operation. From elements, which under all our means of investigation appear to be absolutely the same, molecules of protoplasm are built up into seaweed, a tree, an insect, a fish, a reptile,

a bird or a man. The molecules seem to obey, but it cannot be any mere wayward or capricious order, for the formative energy seems to be as much under command as the molecules themselves."

It is all a spectacle of law appearing as life, seeming to subordinate all molecules to similar aims and similar principles of action, producing by reciprocal adjustment one harmonious whole. Thus life is not a result or consequence, flowing as a sort of necessary quality or attribute from certain molecular arrangements of matter, but it is that present energy or force which causes the special molecular arrangements to appear. It is the presence of this life force that enables everything to come into existence, to continue in existence, to grow and develop. It thus precedes, fashions, builds up, maintains and carries to a climax each special molecular aggregate. This appears as a steady, continuous growth, as the unfolding or evolution of a mysterious potency. When life has expended itself to the maximum permitted by the special molecular combinations, it seems to depart as from an exhausted field, and its withdrawal we designate as death. Accident, abuse or disease may destroy the field of activity long before life has made the full use of the organism which might have been possible under normal conditions. Life then seems to have been defeated, as it were, in its effort to reach in that instance fulness of expression, and this defeat it seems to have no power to prevent. It

seems to be an endless seeking for opportunity to express itself, being constantly defeated and thwarted, but being always persistent, inexhaustible and essentially invincible.

The world about us presents the spectacle of limitless energy going forth into expression. The force seems to seize every possible opportunity and to utilize it to the maximum degree. Everything whatsoever is essentially a group or combination of conditions adapted to give rise to or render possible this expression of the force we call life. One combination, when utilized, seems to give rise to a new combination and sometimes to several, into which the force seems to rush as an unbroken and uninterrupted stream or flood, pouring through every possible outlet. When all conditions are right in the spring, the stream flows into the tree that has stood for many months as if it were dead, and at once it becomes the seat of a marvelous activity. Every available chance for a leaf, a blossom or a bud is seized and we have before us a mass of beauty created with the utmost profusion.

It seems not to matter at all whether these blossoms ever prove effective and go on to fruitage. The maximum capacity to blossom is used and later on the maximum power to bear fruit, but the leaves and the blossoms come, so far as conditions permit, regardless of all subsequent circumstances, that may render

every leaf and blossom nugatory and vain. It seems as if instantaneously every chance were used, as if the force were incessantly seeking expression. Upon this fact we constantly rely, and we are never disappointed.

It seems, indeed, as if there were a vast reservoir of force, and all we have to do, or can do, is to use our intelligence to give it such outlet as may render it most useful for all our varied purposes. The force is inexhaustible. If we can raise one ton of corn we know that we can raise a billion tons if we will but multiply those conditions which we found successful in producing the single ton. But except as these suitable conditions exist, force seems powerless to express itself, and so, from our point of view, it seems in countless ways to be thwarted, baffled, limited and even defeated. We cut down the tree, tear up the roots, destroy whole forests, denuding vast sections of country but, if anywhere there are left any vital conditions, up comes the green shoot and receives the maximum development that circumstances permit.

We find trees in every conceivable state from the stunted, aborted dwarf to the most majestic and towering giants, from the tree that has a few worthless and shriveled indications of what might have been fruit to the tree whose branches are almost breaking with luscious fruitage that delights both eye and taste. The tree that represents years of development we find attacked by insects, slugs, worms and countless para-

sites which sometimes destroy it, sometimes merely impair its beauty and at times infect and spoil all the fruit that had given brilliant promise of success. This indicates the law which characterizes all force, so that we might expect that the force which we find in man as his distinctive possession and which we call psychical, would reveal the same salient features.

In the case of a tree, what we have is essentially a structure which furnishes certain conditions which, when set in a proper environment, react thereon and yield certain results. A change in structure or in the environment is enough to vary all the results. The more we study man and discern the problems of his life, the more clearly we seem to see that his mentality and spirituality primarily rest on his possession of a suitable organic structure which may become a medium for the expression of spirit. He has a sensitivity which enables him to react on his environment, and a change in either of these elements will produce the most marked difference in his character, his capacity and mental attributes.

Man is merely a group of multitudinous conditions which render possible certain peculiar force manifestations. Between all these conditions there may be harmonious adjustment or not, and there are seemingly countless degrees in which this harmony may or may not exist, but the status of the organism determines all the possibilities of expression. Organic life has

always evolved towards greater complexity, and this leads to unstable conditions. The number of possible combinations, in the case of man, seem to be beyond calculation, for he involves so many conditions which require coördination and adjustment that the slightest disarrangement may throw all into confusion. At so many points he may either be normal or deficient or excessive that no two men are exactly alike, and the difference between them may be as great as is represented by idiocy on the one hand and brilliant genius on the other. The play of forces in the psychical field is the same as it is in every other field, but with the added element that man has power to complicate the problem and to alter conditions, modifying the original organism in countless ways. The organic structure, in any individual case, has become what it is as the result of absolutely innumerable factors stretching over a long period, and possibly involving individual activity as a finally controlling factor; and this influence of the individual may reach ahead into subsequent generations so as to diminish or increase the effective capacity of many others besides himself.

But to whatever special causes organic qualities may be due, force can only use that organism which is adapted to its purposes, and whether it is so adapted or not is always a matter of fact which is unalterable. If a man is born with so defective an organism that no knowledge or thought is possible, we call him a fool

or an idiot. Something is wrong and the force called spirit cannot use the structure. The subtle telephonic messages cannot be transmitted, for there is no sensitivity, no receptivity, no response. He is out of the circuit and has no relation whatever to things psychical. If by accident or misadventure the structure, which was originally adapted for service, is injured so as to be no longer an effective medium, it is then merely a case of the man's being practically reduced to what we have called idiocy, which essentially is absence of mental capacity. The idiot may have all the external semblance of man, but he is like the tree that, while it may be alive and may have a certain sort of growth, yet is sterile, barren and worthless because the vital energy for some reason cannot effectively use its defective structure, and possibly this may be because of trouble out of sight at the roots. From the idiot who cannot be used at all in a psychical way we trace, step by step through all conceivable gradations, up to genius, which furnishes the maximum opportunity for such expression.

We do not, however, need to reach man or even the higher animals to find the most amazing evidence of what is possible as a manifestation of the cosmic force called life. Certain fishes, notably the Gymnotus and the Torpedo, demonstrate the fact that somewhere there was knowledge of the theory and working of the voltaic

pile as constituting an electric battery ages before any man ever knew the very slightest fact about electricity. The fish is provided with a battery closely resembling what man now produces. In this battery there are nearly a thousand hexagonal columns, and each of these is subdivided by a series of horizontal plates which appear to be analogous to the plates of a voltaic pile. There is a large supply of nervous matter which spreads out in a multitude of thread-like filaments round the columns so as finally to reach and pass into every one of the cells. This structure discloses a complete knowledge of certain mysteries which, in these later days, have been discovered and utilized by men.

If one of the Annelida is cut in two by a cross-section, each of the severed parts grows into a perfect animal again, reconstructing a head with its proper appendages for the lower half, and a tail with its proper adjuncts for the upper one. From each of the cut ends a tiny drop of protoplasm exudes, which is quickly and deftly molded in each case into such prolongations of the alimentary canal, the blood-vessels and nerves as are needed respectively, several organs in one of the reconstructed moieties having nothing analogous to them in the other. Similarly, a spider or lobster or lizard will grow a new leg or tail or claw to replace one lost in any way. A snail will reproduce an amputated "horn" or tentacle many times in succession, securing in each case the eye with its lens and retina.

The bee constructs its marvelous geometric cell, the spider invents and spins from its own bowels its ingenious trap for flies, the oriole weaves its curious pendent nest without any instruction, with no guiding pattern or example, and before any possible opportunity for observation and experiment. The creature never hesitates or wavers, takes no time for deliberation, but effects instantly the necessary combination of numerous and far-reaching means, and it makes no mistakes. If you carry away blindfold certain pigeons, the honey-bee or even certain animals, to a distance of many miles by a route they have never traversed, instantly, on being set free, they are able to return to their old homes. A species of wasp stores up food of a kind which it never uses for itself, and carefully deposits it in a proper receptacle, which is not its own abode, for the use of its young whose birth it will not live to witness. There are birds that, from the moment they are hatched, feed and care for themselves, running, flying and roosting on trees as if the world, on which they have just opened their eyes, had been long familiar to them. There is a certain insect which deposits its eggs in the tissue of a young bud. She first carefully examines the bud on all sides, feeling it with her legs and antennæ. Then she slowly inserts her long ovipositor between the closely rolled leaves of the bud; but, if it does not reach exactly the right spot, she will withdraw and reinsert it many times until at length, when the

proper place has been found, she will slowly bore deep into the very center of the bud, so that the eggs will reach the exact spot where alone the necessary conditions for development exist. The insect acts as if it had foresight involving precise knowledge of what the eggs needed, and yet it could have had no experience in such matters, could have gained no knowledge by observation, and certainly could have had no material as a basis for reflection even if it had the power to observe and reflect.

A plant, called the Flytrap of Venus, is worthy of careful consideration. The edge of the leaf is overgrown with strong bristles, while its surface is covered with small glands, at either side of which are three long hairs. If a fly approaches, carelessly settles on the leaf and touches one of the six long hairs, the leaf suddenly folds, the bristles interlace and the insect is caught. The sensitive hairs have done their duty, and now begins the work of the glands. These discharge a large quantity of a colorless acid, which is a digestive fluid, and the closed leaf thus becomes a stomach. After the lapse of nine days or so the leaf reopens and the insect is found to have disappeared. Now if a non-edible object, as, for instance, a stone or piece of wood, irritates the hairs the leaf closes as before, but soon discovers its mistake and does not discharge the digestive juice; but after one day it again unfolds and is ready for another capture.

We find definite evidence of the power of discriminative selection even lower down in the scale of life than the cellular plants, for we find it even among the protoplasmic organisms. Certain minute particles of living jelly, having no visible differentiation of organs, build up shells or casings of the most regular geometrical symmetry of form and of the most artificial construction. From the same sandy bottom one species picks up the coarser quartz grains, cements them together with a cement which must be secreted from its own substance, and thus constructs a flask-shaped shell having a short neck and a single large orifice. Another species picks up the finer grains and puts them together with the same cement into perfectly spherical shells of the most extraordinary finish, perforated with numerous small tubes disposed at rather regular intervals. Another species selects the minutest sand-grains and the terminal points of sponge-spicules and works these up, apparently with no cement at all but by the mere "laying" of the spicules, into perfect spheres like homeopathic globules, each having a single fissured orifice. The larva of the caddis-fly lives in water and constructs for itself a tubular case made of various particles glued together. If, during its construction, this case is found to be getting too heavy, a piece of leaf or straw is selected to be added to the structure; and conversely, if the latter is found to be getting too light so as to show a tendency to float, a small stone is morticed in to serve as ballast.

Consider the metamorphosis of insects. A creature which to all appearance is fully formed and which has led a separate and independent existence suddenly lays itself to sleep. In that condition, without food, without any contact with any directing physical agency external to itself, the organization is wholly altered. Its whole body is rearranged, its old members dissolve and disappear, while new members emerge and in a few days or weeks are perfected in form and power. Moreover, that form and that power are both for uses which, so far as the creature's previous experience is concerned, are absolutely new.

In the white of an egg there is no structure that can be detected by any human method of examination, and yet out of that material, by the application of nothing beyond a little heat, a most elaborate structure is developed along lines of growth which are rigorously predetermined. How this can be so is in the highest degree inconceivable, and it is only familiarity and thoughtlessness that prevent our realizing how mysterious it all is.

We say that the spiritual life in man is a great mystery, and it truly is, but then all life is a great mystery. The manifestation of force as cohesion, gravity and chemical affinity is just as great a mystery, since it is insoluble. If we cannot in the least degree understand *any* of the forms of life, we cannot properly say that one is *more* mysterious, for each reaches the maximum

so far as we are concerned; all we can say is that they are alike mysterious and beyond our powers of comprehension. Man is not essentially more mysterious than a diamond, but the qualities manifested by a diamond are few in number and very limited in range, while man exhibits more qualities or sorts of force than any other thing or creature. It is, indeed, strictly true that no thing and no creature manifests all the qualities that man does, for he displays all the fundamental qualities seen in other things and creatures, and also those peculiar to himself. This is the solid basis of his preëminence.

To summarize our thought, we may say that God is that constitutive, sustaining, animating force which enables everything whatsoever to be what it is. If there were in the universe only inorganic forms of life, all that would be manifested would be such forms of energy as gravity, cohesion, chemical affinity, heat, electricity and magnetism. In the graduated orders of organic life a great development is disclosed, for force appears in myriad vegetables, fishes, insects and animals, and thus life takes on a surprisingly new significance. In man the force is still further disclosed as conscious reflection, thought and self-determining character. From first to last, from the base of the pyramid to its apex, from the lowest to the highest forms, it is all one great harmonious, interacting unity, reflecting Life as a universal fact.

III.

ANIMAL — MAN — HUMAN.

HAVING considered life in its broader meaning, we now come to that type which man represents. If analyzed as purely physical, he consists of a few of the elementary substances common in the atmosphere and soil, and of nothing else so far as we know. These, in different combinations, furnish the physical basis for all that he is or may be. The same general composition, with here and there an ingredient less or more, prevails throughout the whole animal and vegetable world. All these exhibit the wonder and mystery of that power which we have called Life, by virtue of which those inorganic elements are held together in countless complex combinations.

On his purely physical side man therefore presents no problem for interpretation beyond what is presented by all plants and animals. In many respects he is decidedly inferior to other animals, and most assuredly could not claim any preëminence. It is not what he is physically but what he becomes psychically that renders him important and interesting. He is thus confronted with himself as a psychical fact to be interpreted, and this necessarily involves the consideration of man as he has disclosed himself through all the

ages. It is clear to the most careless observer that the term applies to a most heterogeneous mass of beings. This is so true that to hear that a certain living creature was a man would hardly tell us anything beyond the bare fact that he had the external appearance common to men. He might be coarse and repulsive, crude and immature, stupid and incapable, brutal and sensual, or he might be refined and cultivated, keen and capable, gentle and even ascetic. He might be these in varying degrees, and he might be a blending of these contradictory characteristics. The term "man" may therefore designate the greatest and noblest of all living creatures, or it may apply to the meanest and most despicable type of life. Taken alone, it lacks all precise significance.

To comprehend so complex a creature, we need some terminology that shall in some way recognize these variances as facts. We must see that it is all incidental to a process of evolution, and that different individuals are merely in different stages of this evolution. The very simplest grouping leads us to see (1) man in his earliest stage, when he is nearest to pure animal conditions, prior to awakening to a sense of his high capacity, and we may call this the animal-man stage; (2) man conscious of strange powers and capacities which he is trying to use so as to get more satisfaction out of life. There is, then, a consciousness of imperfection, a dim yearning after development, a struggle to become more

than he now is without quite discerning his goal, and this, characterized by discontent, we may call the true and typical man stage; (3) man in the stage of achieved development, resulting in culture and high character, from which comes all that is great and commanding in history, and this we may call the human stage. It is man developed into the human that has his arts, his music, his literatures, his empires, his intellectual achievements, his ethical ideals, his laws and his religions. These are the works of developed man, and to him as thus seen let us appropriate the term "human."

To interpret himself, man is compelled to consider the whole field of organic life, and especially that part of it called animal, and he must also consider himself as he appears in his lowest as well as in his highest estate. We say that there has been an evolution in the field of organic life because we find that there lies plainly before us evidence of an ascending scale or series of graduated existences, each of which necessarily depends on all below it in the scale, and as the grades rise each seems to give the force called life a larger and wider field for its activity. However imperfectly we may be able to see how all this has come about, it seems reasonable to believe that in some way all is linked together as one systematic development or evolution, as the harmonious working out of one idea, which seems to be the ceaseless effort of life to develop organic structures more and more perfectly

adapted to serve as its medium of expression or manifestation. We find as facts these graduated existences, and when we consider the infinite reciprocal adjustments that are necessarily implied by all those facts, to bring them into and maintain them in harmonious working relations, it seems to be an inevitable conclusion that each, in some way, developed out of the next lower and so preceding grade, and that each was alone rendered possible by all that had preceded it in the great chain of life.

It is necessary to define the terms "animal," "man" and "human" as clearly as possible, and in all our thinking to keep ever in mind their true significance. They have been used very inexactly and it has been the source of a vast amount of error and confusion. Man and animal are as a rule very sharply separated, while no distinction is made between man and human. The trouble in the whole matter is the impossibility of drawing accurate and sharp lines of demarcation. When, therefore, we do this in the case of man and animal, we introduce an element that is sure to lead to error. When in the case of man and human we draw no line at all, we likewise fall into error. We must face all the facts and, taking things as they really are, must separate the great multitude of beings into such groups or classes as seem to be demanded. If we do this we shall find that we must recognize these

groups as constituting the evolution, *viz.:* (1) Herbivorous animals; (2) carnivorous animals; (3) animal-men; (4) typical men; (5) humans. We must get a fairly definite idea of what we mean by animal, and that must be our starting point.

Some animals appear to have nearly all the qualities of man in a rudimentary form or low degree, so that we seem forced to believe that the difference in mind between man and the higher animals is one of degree and not of kind. We must discover what is the essence of animal life at its best, what it is that is truly distinctive of it and then, whenever we meet this, we shall know that we have to do with animal, whatever may be the external form or appearance of the being. We must seek the inward quality and disregard the mere outward appearance.

The true type of animal is governed or guided by what we call instinct. He has no power of abstract thought, no clear perception of relationships as such, although he may be dimly aware that they exist. He has no conception of right and wrong, but unconsciously lives conformably to the law of his being. He has no problems, no need to study to discover a better way, for he instinctively pursues it, has no consciousness of self as a personality, and so has no sense of relationship to the world which involves duties and obligations. He does not trouble himself about his condition, does not lie awake and weep over his sins, feels no anxiety

about his good name and reputation, for he is a creature in whom the sense of personal deficiency plays no part. Hence he finds existence an end unto itself and seeks no reason to justify its continuance. He has no purpose in living, no end in view, except the doing of those things which are necessary to such continuance of existence, and all these he does instinctively and, except so far as thwarted by circumstances, he does them correctly and well. Thus to keep alive is his sole concern, his *summum bonum*. There is no need of his concerning himself about anything else. He has no fret, worry, anxiety, ambition or expectation as to the future. Animal life is thus capable of being in an ideal degree a state of placid contentment, a serene, untroubled sequence of days, every wish and longing satisfied, with no regrets for the past, no complaints for the present and no expectations for the future. Merely to live this present moment; to do only that which seems now most desirable; to seek that which now seems most attractive and take no thought for the morrow; to borrow no trouble as to failure of food at any future time; to look forward to no possibilities of disaster; to fear no harm except that which is now present, and to forget that as soon as it has passed,—this is the real type or essence of animal life when taken at its best. About this there is a certain charm. There can be no greater error than to conceive of animal life as necessarily low and degraded, for, taken at its

best, it is idyllic and is characterized by a profound sense of contentment. It gives glimpses of many fine qualities. Recall the love of the doe for her fawn or the dove for her nestlings; the reckless bravery of the bear in defence of her cubs or the partridge in protecting her young; the fidelity of the lory to his mate or the dog to his master. Is not this the germ of all the affectional side of man's nature?

Now in its rise out of mere animal conditions the race must have passed through a stage in which man's living was of this type. If this had been permanent and fixed, if it had been the climax of the evolution, there would have been no history, no civilization with its painful struggle for development. There would have been no sense of sin, no consciousness of failure, no discontent, no puzzling over the complex problems of life and death. In a word, all that is now distinctive of man's life would have been absent. Seeking to do nothing that was high and noble he would have been spared the tragedy of failure. Life from our present point of view would have been empty and worthless, but it would have been in a way placid and free from care, worry and discontent. Man would have been destitute of knowledge, would have had no idea of those things which we deem so valuable and necessary, but he would not have been aware of any loss, nor would he have suffered one pang of regret, any more than does the mere animal now. This early

stage leaves no written history, for it does not reach the art of writing and sees no need of any record of existence. In the historical period little is recorded except the struggle of man to rise, so that it is the painful story of his experiences after leaving this early stage. Except in individual cases and sometimes in the discovery of small, isolated communities, that stage is to-day rarely seen. We may certainly everywhere find men living in this status, but they are not characteristic of any large social group. History is really the story of development and, as soon as this truly begins, collective man has passed out of the simple existence of the animal and is on the road to humanity. Until this development begins and makes some written record, we do not in any real sense have to deal with the true type of man at all. If we do not clearly see this stage of transition — this stage which is really the emergence of man out of animal, in which he is mainly animal but is taking his first steps as man; this stage of psychical infancy or childhood in which he is creeping preparatory to walking — we shall entirely lose the salient point of his evolution. Development has been a painful process, but the pains have been those incidental and necessary to all birth. If we could go back to that remote period when collective man had not as yet risen above the animal plane, we should find absolutely nothing which we count distinctive of humanity. That stage was, as it were, the chrysalis of humanity,

and the day when man emerged therefrom, — the time of his psychical awakening, when his mind entered its distinctive realm, —was the first of a series of marvelous changes which have seemed truly to be transformations of his very nature itself. He is, indeed, a creature with a progressively complex consciousness.

This is the fact at the bottom of all myths as to a Golden Age and a primitive Paradise. It is the passage from this status into the early stages of discontent and struggle that have been figuratively designated as the Fall of Man. From a figurative Paradise the being passed into a figurative Purgatory, the stage of struggle, failure, testing and trial, which is the distinctive characteristic of the life of typical man.

It is clear that the pure animal type passes over into the pure man type, not by a leap or a bound, but by almost countless gradations. Then, again, man is not one well-defined thing, always the same or even substantially the same, but he exists in endless varying grades. If, now, we think of everything that has a certain external appearance as being man and assume that, in each one of these, there are the same qualities and capacities, we make a mistake that will vitiate all our conclusions. It is certainly true that there is a vast mass of beings, having all the appearance of men, who essentially live on exactly the plane which we have found to be characteristic of the animal. And yet it is

equally clear that they are more than mere animal, for they possess that degree of psychical capacity which discloses the earliest phase of what is to culminate in humanity. These men arrive at some use of language and in every way find a wider field of action than any mere animal, without, however, losing the benefits flowing from dependence on the inerrancy of instinct. These we have called animal-men, as constituting a sort of border-land between animals and men, having all the benefits of animal existence and some of the benefits of man's existence, without feeling those disadvantages so conspicuously realized by the true type of man. They enjoy life after the manner of animals, having no anxieties or aspirations except as other animals have. They are indifferent to future perils because unconscious of them, shrinking from no consequences because perceiving none. Some mentality there must have been from the start, but no suggestion of conscience or moral sense. They use such means as they have for their preservation, feeling no pride or emotion beyond mere animal content with the end achieved. There is no love, but then there is no conscious hatred. There is at times ferocity, but every one expects it, for it is as natural as breathing. There is no individual right or even sense of property. He who can may get and keep. There is no sympathy with suffering, no remorse for wrong-doing, for there is no perception of right and wrong. Loss of life is an

ordinary event to which no one pays any attention, except instinctively to prevent it in his own case if he can. They admire nothing, for there is nothing to admire. They have little or no sense of wonder, and their courage is not different from that of all other animals. All conduct seems to be determined by the rigorous necessity of the present moment.

If, however, they are placed under conditions favorable to healthy and normal animal life, these animal-men develop in a way that has nothing repulsive or evil about it, though they may show no sort of intellectual or spiritual capacity. They may disclose what is even pleasant and attractive and at times may show a charming simplicity and *naïveté*. Such living has its own peculiar status and must not be confused with types that are essentially different, for animal-men seem to obey unconsciously the laws of their own being in such a way or degree as to be at least healthy and normal in their own animal way. They are living in a childish stage, physically full grown but with the mental capacity of a little child. They see with the eyes of children and enjoy the irresponsible contentment of childhood. They speak, but do not analyze their speech. They use symbols to express ideas, but they do not know what a symbol is, nor do they know what an idea is. They think, but do not know that they do so. They have an organism which is capable of great development, have an innate potential capacity,

but they are not at all conscious of it. They have the initial stage of a keen sensitivity, but are not as yet sensitive to a point that has any real value or significance. It is the limitation of consciousness to its lowest terms.

In the evolution of this animal-man there may come a time when the instinct develops or rises into some degree of true consciousness and passes over into some degree of what we call reason. The rise of even a slight degree of conscious intelligence or reason necessarily checks the operation of the same force in its unconscious manner. While reason has a boundless field for development and opens the way to extraordinary fulness and richness of living, the animal has lost, so far as purely animal living is concerned, his most valuable possession. To enter the larger field as man, he has become less perfect as animal and, unless the conscious exercise of reason shall make him vastly better than the animal, he is certainly put at a disadvantage by the rise and partial development of reason. He is lured on in the quest for reason by an instinctive love of power, and he has an instinctive sense that reason is the true source of power. Having secured it in some degree he is compelled to develop it to save himself from its otherwise destructive consequences. In the ancient symbolism the apple or forbidden fruit typified reason, having eaten which man could never thereafter escape the inevitable consequences.

Thus the rise of reason marks the advent of typical man, who has emerged from the status of animal so completely as to lose the peculiar charm and contentment of that sphere. Men have intelligence enough to make them discontented with mere animal conditions, so that they are worse off than the true type of animal unless they rise high enough to reach a new sphere of life having its own satisfactions and rewards. That sphere is humanity. These men suffer the most and compel the most sympathy, for they have the burden of reason without its real advantages. They know enough to be keenly conscious of their miseries without knowing enough to rise above them. In their case life is a burden, a tragedy and at times a curse. They are truly the unfortunates of the world. Between animal contentment and true human contentment lie these millions of men without contentment of any sort whatever. It seems to be true that if being cannot rise into the true human sphere it had better, so far as the individual is concerned, stay in the true animal sphere. There is happiness in the two extremes, but there is misery in the region between. Man always looks back to the true animal life with longing. Strenuous and hard is the road towards humanity, and he would fain throw off the burden and revert to animal conditions. The popular idea of heaven is really a dream of such a return at the end of life. There is to be a time when the burden of existence will roll off, when

there will be nothing to do, nothing to fear, nothing to suffer and no duties. It will be mere placid, idle existence, endless enjoyment, all singing, sight-seeing and gratification, untroubled by the need of thought,—a return to instinct and a riddance of reason. This is essentially an animal ideal.

The same feeling appears in the myth of the Garden of Eden, which symbolizes the true animal contentment and peace of life. The desire for knowledge, the ambition to reach humanity, to be as God, knowing right and wrong, leads man out of the garden, to which he looks back with longing. He can never return, for reason once become conscious does not permit a return to instinct, the unconscious reason. He must go forward or he must die. If he has not the capacity to rise higher he may sink so as to be lower than the animal, may be more wretched, miserable and degraded, until he may end in wickedness of which the animal cannot be guilty. He must at least work towards humanity or he is lost. That is the true prize of his high calling. It thus becomes entirely a question of development. Reason, that is finally to be man's crowning glory, begins by degrading his life. It is truly his fall from the innocence of animal life. It is essentially a fall upward, for while at the time it is truly a fall to a lower point of happiness, it is a necessary step towards a status which, when reached, is immeasurably higher than that from which he fell.

This may sound like a paradox, but it is plain fact. As the beginning of reason may be his fall, so the end of reason will be his salvation. As partial development may be his curse, so full development will be his blessing. In any case, if he is to go on into higher stages of life, he must be attended by reason, for, under complexity of conditions, the simple instinct seems to run the risk of actual perversion. Reason is needed to keep the man adjusted to the new conditions, to keep sane and wholesome under complexity of status what was so without reflection under simplicity of status. Reason when thus developed is, therefore, illuminated and expanded instinct.

The simple, tranquil, unaffected, contented life that we often see in a peasant, who has no education and no apparent development, is purely instinctive and is right, true and genuine so far as it goes. But there is no depth to it, no scope, no breadth of vision. Now, to be thus simple, thus unaffected, to be essentially as tranquil and contented as this peasant and yet combine it with the higher intelligence, the higher purpose, the clearer, broader vision, — this is to rise to the human level.

Man differs from other animals in the degree of consciousness he is capable of developing. His one peculiarity is to be possessed of this power, in this degree, and it constitutes his psychical nature. He is, so to speak, rooted in consciousness, which alone

renders Self possible. As self is the mind or thinking principle, the status of self is an intellectual status, and so men must be graded along the lines of self-development, which means intellectual development. Thus the terms "animal-men," "men" and "humans," which designate such gradations, are terms that imply degrees of such development, that is to say, degrees of conscious intelligence. This development is in certain directions which we call rational, psychical or spiritual. The capacity so to develop is all that makes him man and he must, therefore, be regarded chiefly as a psychical being. The earliest result of this innate capacity is that he becomes possessed of knowledge, and then gains an interpretative faculty leading to wisdom, whereby he consciously seeks truth. He is the only living being that does this or can do it. As necessary for this and as preliminary to it, he creates language and uses arbitrary symbols to represent his ideas and thoughts, whereby he can record his progress and transmit to his children the results of his psychical activity, making each generation the heir of all the preceding and creating a continuity of life which permits racial development as if the race were one individual that did not die. This, then, is man, the sole possessor of knowledge and wisdom, the sole seeker after truth, the sole being capable of communicating this by speech to his fellows and of writing it so as to pass it along to his successors. What he gains need

not die with him, but may become a permanent possession of his race. The thought which came to him individually need not remain merely his, but may become the thought of millions because of his power to speak and write. All that he ever becomes grows out of this innate spiritual capacity and he knows by experience that this, in its degree, is his peculiar heritage not shared with other animals. It follows then necessarily that it is only as he does these things that other animals cannot do, only as he uses his peculiar capacity, only as he speaks, writes, reflects, studies and develops his psychical, spiritual or rational nature that he is truly man.

By observation and reflection a developed man becomes conscious that the mysterious force acts in him and manifests itself to him in three modes or ways. He knows that he does innumerable things unconsciously and that if he did not do these things he would not continue to live. These acts are always purposive and seem to imply foresight and knowledge, and yet he is aware that they were done by him without conscious effort, without any knowledge or foresight. He knows that for a long period he was not capable of any conscious effort, was not even aware of his own existence, had absolutely no knowledge or foresight, and yet he did all these acts which implied such power. He was then resting merely in those conditions in which all

other animals and animal-men continue solely to rest throughout their entire existence, for his actions were what we call instinctive. Incapable of self-action, he was guided and controlled as if he were capable and, in a large measure, such action remains true throughout the whole course of every man's life. Most of our purely animal functions are always thus performed so that in that field we are, as it were, automatic, acting without conscious effort, and yet in such cases always doing the right thing.

If he develops he becomes at last conscious of self, conscious that he has certain powers which he instinctively seeks to exercise. This is the rise into consciousness of the psychical element in his nature, the dawn of reason, the beginning of the spiritual. He has entered the realm of the ordinary conscious mind and is a candidate for humanity.

If he develops still further, he at last becomes aware, in a subtle way, that back of this conscious mind, which he seems to control, lies what he calls subconscious mind, which he does not control, and it is to this that he owes all that in him is truly commanding and great. He does not know how this operates nor when it operates. He only knows that suddenly he becomes aware that it has operated and, by a flash of illumination, he knows what a moment before he did not know. This he feels to be an inspiration or revelation. All his profoundest thoughts thus

come to him from this mind which is, as it were, lurking behind the usual conscious mind. He seems to reach it and come into relation to it only by and after developing his ordinary conscious mind. Resting at first in instinct, he rises into conscious mind, and by developing this he reaches a relation to subconscious mind, which is the ultimate limit of his power to reach and realize that universal mind which he instinctively apprehends as the source of his capacity. It all occurs and can only occur in the field of personal experience and personal consciousness. Aside from this no man can have any real evidence of it, and so no man ever truly understands it in others except in the degree in which he has personally realized it in his own life. Up to that point he really knows, but beyond that he can only believe on the testimony of others. He cannot have true knowledge beyond the bounds of his own developed consciousness.

The human class, as highly developed, has these three relations to spirit. Typical man has but two of them, for he rests in instinct and ordinary conscious mind, not reaching any noticeable functioning of spirit as a subconscious force. Animal-man has but one such relation, for he is essentially a mere creature of instinct, not disclosing any valuable functioning of spirit as even conscious mind.

It is, therefore, by developing his latent, inherent powers that man grows into what, in the high sense of

that term, we have called the human. Not to see clearly this distinction between the words "man" and "human" is entirely to lose the point and significance of this evolution. Humanity is not a term that, in its strict and high sense, should be used to refer to all men. Man and human should not be used interchangeably, but ought clearly to point to different stages of development. All men may become human, but only a small part of all men ever do actually become such, which merely means that they do not in fact reach that development of which they are theoretically capable. Man evolves from animal-man and human evolves from man. There are now in existence beings in almost every stage of this psychical evolution, which is not merely a process of the past, but is ever present, now and always going on, in which evolution the world groans and travails. The human type is, so far as we know, the culmination of all life, its highest form, the crowning glory of the universe. We find all gradations of this human type from its lowest and weakest form up to those characters that shine like stars in the history of the race, whose names die not though ages pass away, whose thoughts and examples are the most precious possession of the world.

We have now considered animal-men, men and humans. Animal-men live mainly by instinct but disclose the initial stages of rising reason. Typical

men lose instinct except as an incident, and are characterized by reason, but only in a rather undeveloped condition. Humanity is characterized by a cultivated and trained reason, which yields fruitage hardly to be suspected from seeing it in its crude state. Neither class, however, is sharply defined, but each melts into the others by countless gradations. To take this mass of beings thus essentially different and refer to them by one term, obliterating and forgetting these differences and assuming equality of capacity and development, is to make a mistake of the most serious character. Man thus looked at is indeed an enigma, a riddle, a paradox, a bundle of contradictions and inconsistencies, a hopeless puzzle, an unanswerable conundrum. The phrase "collective humanity" has nothing to do with the great mass of men who are essentially animals, or with men who are indeed truly men but not yet truly human. The term "humanity" should only refer to the flower of the race, to those men only who have reached such development as makes them in some degree true types of high character, to those who are in some degree incarnations of high ideals, to those who as living organisms show the moral, intellectual and spiritual life as an existent fact. This humanity has always been a tiny minority of the race; has always been a sort of advance guard, a band of pioneers, the progressive element; has always been misunderstood, isolated, unpopular, crucified by the great mass of men.

It is the sane element in an insane world. It is the leaven whose presence is necessary to produce moral and spiritual fermentation and life in the intellectually inert mass.

As an animal, man could have lived without knowing either heaven or hell. As a typical man he must at least be moving towards the heaven of humanity or run the risk of sinking into a hell below all animalism. It is an awful dilemma, and before it stands the great mass of men. Each must work out his own salvation aided by the kind ministrations of that humanity towards which he aspires. He must find salvation by rising until he can live above his animal self, so as to dominate and control it to higher and nobler ends. This applies to every man born into the world, however favorable his environment may appear to be. Every man begins by being mere animal. He then, as a boy, becomes animal-man and has the happy irresponsibility of the animal along with traits which are clearly superior to any that mere animals ever have. He has the free and full pleasure of existence without regard to anything else. To develop out of this is merely to awaken to consciousness of power and capacity, which brings with it a sense of duty and responsibility, causing life to become a serious matter. Childish things pass away and this is the critical stage of his career, for he is now typical man. Will he remain that or will he go on and so develop as to reach the human stage? He

is confronted by the intellectual and spiritual field of activity, and in this each man must achieve his own victories. To reach the excellence of the true human life demands personal search after wisdom, the exercise of self-control and the constant denial of the appeal made by the lower self.

If we use symbolic phrase, we may say that animal-men live in a sort of Paradise, while typical men live in a sort of Purgatory, from which some rise to the Heaven of humanity, which is the Kingdom of God, while some descend to that degraded life, which is Hell, while ineffective mediocrity finds no room in either of those places, but to the end remains in Purgatory as its only fit abode.

IV.

SPIRIT.

LIFE, appearing in multifarious forms, culminates in man with his power to develop into the human. We say that this power, peculiar to man, is due to the fact that he reveals more perfectly than any other creature or thing the essential nature of the universal force, to which as thus revealed we give the distinctive name of Spirit. This must be clearly understood not to involve any idea that the term "spirit" refers to some peculiar force, but merely that it is the one manifestation which seems in a peculiar degree to disclose the nature of the one force and, as such, seems to be a unique and supremely important manifestation. If there is anywhere a clue the following of which may lead us to some idea as to the nature of God, we feel that it is here.

Therefore, when we seek to interpret the mysterious realities that exist outside of us, we are forced to do it by using what we find within us as such a clue or key. If we have any idea of force or energy, it rests on the discovery of this in our own nature. If we have an idea of causation it is because we ourselves are causes. If we have an idea of intelligence it is because we possess it. In every case our own power is our only basis

for conceiving any such power outside ourselves. We therefore interpret, and can only interpret, the universe in terms of our own nature. If the result secured is erroneous we cannot help it, for if this key will not serve us we have no other. It is also true that when we seek adequately to interpret our own nature, we never realize its dignity and significance until we have translated the individual terms into the universal, until we have seen that the one is in a measure a reflection of the other. There must be some underlying unity, since each serves to interpret the other.

When we study man, we are always forced back to one single word as the root of all his distinctive life, and that word is "consciousness." It is the condition precedent to all his development, the root out of which has come all that he is. It is to be conceived not as an active force or faculty but as a sensitivity or receptivity which is the very essential element of his inmost being, if it is not that being itself. It is an innate capacity for development under stimulating environment. Differences in men are entirely due to differing degrees of consciousness. One is able to perceive and feel what is entirely hidden from another. Having apparently similar organisms, yet, in the psychical field, one sees while the other is blind. The richness and fulness of life are therefore entirely due to this power to see and feel, this power to realize the significance of what is spread before him and be interested

in it, and all this flows from capacity for consciousness. These differences cannot be explained. They are merely facts. One man has an exquisite sensitivity involving the power to respond to science and literature, to music and art, so that, however he is placed, he is able to find something which interests him and awakens his enthusiasm. Another is stolid, sees little or nothing, cannot be stimulated into any sort of mental activity. One develops and is ever able to see and feel and know more than he had before, while the other remains seemingly incapable of any growth except in a physical way. This applies to the whole field of life, to the craftsmen and all skilled workmen as much as to the poet, artist and student; to the higher industrial sphere as well as to the domain of estheticism, for all enthusiasm rests on seeing and feeling the attractiveness of some appeal to this consciousness coupled with the ability to respond in some effective degree, wherein lies all true happiness. The power to perceive the appeal and to respond to it is dependent on being conscious of it, and this consciousness is the presence of spirit. Power to develop is, therefore, direct evidence that spirit is present, and this applies to the entire life of man outside of his purely animal functions. It connotes capacity to conceive and hold an ideal of some sort of excellence and to feel impelled to rise to the higher standard of the ideal.

If spirit as consciousness were entirely withdrawn from a man, then, though his physical organism persisted, he would have ceased to exist as man, for the essential element would be lacking and none of the development characteristic of normal man would be possible. So far as he is man, and so long as he continues to be man, it is due to the presence in some degree of consciousness as spirit. He cannot deny or doubt the testimony of this consciousness without denying or doubting his own existence. Whatever this tells him is true and real must appear valid to him. Indeed, the conclusion is for him irresistible. He must accept it as authoritative, and its evidence must be regarded as authentic if there is to be for him anything in the way of truth. If he cannot trust his consciousness he can trust nothing whatever, for all phenomena are to him real only so far as he is conscious of them.

The conscious self is the same as conscious mind. I am conscious because I am mind, of which consciousness is an inevitable and necessary incident. I am not merely affected by mind but I am mind itself, in my own degree, and this degree is indicated by the quality and degree of my consciousness. I consider, weigh, balance and discriminate, and this is mind in the status of reflection. I approve or disapprove, judge and determine the propriety of the action in the light of my reflection, and this is mind in the status of

conscience. Having reflected and decided I go forth to act, to carry into effect the decision based on reflection and sanctioned by conscience, and this is mind in the status of will. Now there are not three forces but one force, and that is spirit appearing as conscious mind, that is to say, spirit enabling me to appear as I myself. Reason, conscience and will are, therefore, terms that designate the coördinating elements that constitute what is really a unit, which, as thus existent, with these elements indissolubly united and interacting, we call the psychical self, meaning mind conscious of its identity as an existing and operative force. The sense of self-existence is an inevitable and necessary concomitant of conscious mind, but there is nothing corresponding to the concept except the mind in which it inheres.

Spirit, as it appears in man, is a potential capacity analogous to the germinal power in an egg or a seed, which may in time be developed or it may be lost and so never ripen into anything whatever. A tiny lettuce seed must contain potentially in itself all that subsequently follows as a result of its being planted, and yet we cannot comprehend how this is possible. The seed is apparently as inert as any bit of inorganic matter, and until it has the proper environment no sign of its life appears. Its germinal capacity would not even be suspected, or be discoverable by any micro-

scope, but when the proper group of physical and chemical conditions is supplied, then it is fully demonstrated and stands thereafter as a proven fact. There must be something in the lettuce seed which reacts on these elements by which it is surrounded when properly planted, but there certainly can be no greater mystery than its capacity thus to react and proceed to grow into the beautiful product that it does. A dozen lettuce seeds, exactly alike to all appearance and of the tiniest size, may, as we know, lock up a dozen different kinds of lettuce, each of which has its own peculiar appearance and characteristics when fully grown. If we were seeking for mystery it would seem as if we could find enough of it in all this.

Now spirit in man is merely the same sort of potential capacity, entirely hidden, unsuspected and undiscoverable until under the proper environment it ripens into the human or spiritual life as a demonstrated fact. It is always the same in kind in all men in whom it appears at all, but it may and does differ in degree. Moreover, these differences may be so great as to make it appear as if there were a difference in kind, which for all practical purposes there is. The potential power contains in itself no guarantee of any development except under favorable conditions and these involve what may be called, in a word, stimulating environment, surroundings which furnish fruitful experiences leading to observation and reflection. All

man's special, distinctive faculties are, therefore, only developments. He is not born with conscience but merely with a power to develop conscience under the proper conditions. He is not born with reason but is capable of developing it. He has at birth no personality but must work to achieve it. These faculties are like branches of a tree of which the innate capacity is the seed or root. At first there is but the tiny seed, the germinal principle, like an acorn which holds in itself potentially the future oak tree. If the acorn never finds its suitable environment there will never be a tree, but it is still true that in the acorn was concealed the possibility of a tree. The acorn may sprout and roots may form and even some trunk may appear with tiny branches and then, because the conditions of nourishment fail, there will be no more growth and, at last, it may die without any effective realization of the potential tree.

Of this capacity we are never directly conscious, for our consciousness only begins with the reaction of experience upon the psychical sensitivity, and therefore we know nothing except what we learn by observation and reflection. The mind comes to the perception of itself as an immanent force only after such degree of development as enables it to use its own powers to study its own operations and seek an explanation therefor. The mind then turns its own powers on this study, which is an interpretation of itself, and this

action, reflex in its nature, is what we call reflection. It is thus that we secure certain ideas indirectly by inference, deduction and reflex action, as to that force, of whose presence we are never directly conscious. All this, however, implies conscious effort and the use of mind, by itself as subject upon itself as object, and this is only possible when mind has reached some considerable measure of development. It implies a status of developed consciousness in which we become aware of powers and capacities not hitherto suspected to be resident in us. If the development is continued there is a constant and growing sense of freshly acquired power, so that there comes to be a true consciousness of growth and progress. We ask what it is that is thus growing, and this compels us to interpret the phenomenon. We see before we know that we have eyes and before we know that it is by using the eyes that we are able to see. In the same way we think and use mind instinctively before we consciously know that we have any mind at all, and we are led to do this by power inherent in mind itself. The force operates, and after it has done so we may by reflection reach the idea of its necessary preëxistence as an explanation or cause of the action.

What we call life is power to react on environment. The beginning of life is the rise of an organism, in an initial stage of sensitivity, which enables an evolution

to begin and to proceed continuously, as a series of numberless reactions rendered possible by environing circumstances. Force, when thus acting in or through such an organism, appears as the directing, guiding, controlling principle which builds up and perfects the organism and causes it to unfold what we call its nature. The force is therefore not the result of the organism, but, on the contrary, the organism is the result of the force. This force in and through which all things live, move and have their being, which appears in man as an innate capacity, manifesting itself as mind, intelligence, sensitivity, consciousness, which, as it develops, gives rise to reason, conscience, will, character and personality, we designate and define as spirit. When the living being is capable of consciousness of the presence of the force, and seems to be able to exercise it consciously, as if it were a personal possession, we call it the highest form in which, so far as we know, spirit ever expresses itself and we define that life as psychical, rational or spiritual, as contrasted with those types of life in which the subject is unconscious of such a presence and does not consciously use the force.

To interpret spirit we must study its manifestations and, so far as possible, must observe its mode of action. This each man must do by looking into his own inner consciousness and by studying his own acts and those of his fellows, assuming that they are animated by the same force that he is conscious of possessing in

himself. Thus all that we can know of spirit is really a knowledge of man and human, for this is the only manifestation of which we have any immediate perception. We cannot fathom its essence, but we may nevertheless have some definite ideas about it, since each man gets these from his personal self-consciousness. He knows spirit as an undoubted fact, to which all that is in him certifies and bears witness. He knows that it is at the very root of his personality; that it is, indeed, this immanent presence that renders him a mystery to himself.

What, then, is this spiritual capacity peculiar to man? It includes, and is, all his power to know, think, form discriminating judgments, perceive relationships and have a sense of right and wrong. Because of it, he becomes able consciously to have and to exercise intelligence; to conceive and be influenced by ideals; to recognize and yield obedience to his sense of obligation, duty and responsibility; to penetrate the secret of the universe, to learn its laws and cause them to obey him and serve his purposes; to study the planets and stars, naming them, measuring their distances, discovering their orbits and explaining the laws of their motion; to create systems of science and law, literatures and social institutions; to have a sense of the beautiful, leading him to conceive, create and enjoy art and weave the intricate harmony of music. In a word, it is that capacity which enables him to study, reflect,

and find out God. It causes the law of man's being to involve constant development, enables him to move ever towards wider spheres of action and ever to become more than he has been.

Every man experiences in some degree a tendency towards the growth or unfolding of a potency that seems to be within him. He feels as if he ought to resist and overcome his faults and imperfections and develop into what is right, real and true in spite of all his frailty, incapacity and sin. He feels that he has unused capacities pressing for their natural development, and when this growth is prevented he feels that he is less than he ought to be and less than he might have been if he had done otherwise. He feels that beneath the ugliness of his actual life there is a formative power ever urging him towards a truer life which is beautiful. He feels that, in place of chaos and disorder in his life there should be harmony; in place of ignorance there should be sound and clear understanding; in place of impurity and evil there should be virtue and clean-handed integrity. If he does not in any degree feel this he has not reached the spiritual status but is merely animal-man, for in every being who ranks as truly man there is at least a tendency towards harmonious growth, a tendency to unfold certain concealed powers and to proceed, as it were, from the germ to the full fruit. His mind is filled with longing, however faint, after something he might

be and is not; a yearning after a destiny that he seems to feel that he can attain and which it seems that he ought to attain, which attracts and fascinates him in a way he cannot explain and forces on him a haunting consciousness of imperfection which he would throw off if he could. He seems to be animated by a principle or force that will grow by its own might if only he will not smother it, if only he will restrain his lower self. Reason pleads with him and would lead him from the symbol to the thing really signified, from the rule to the principle, from the principle to the purpose, from the purpose to the living force or character in which all purpose originates. If he obeys this reason, if he but yields himself to it and trusts it, he discovers and comes to possess regulative truth, gets knowledge of realities and rests in peace. Whoever you may be, however distinguished, famous and capable, or however commonplace, you still feel that you ought to have been more capable than you have been, and are now, in your special field. Despite all apparent success you realize your failure to reach the ideal that you had, and you feel that it has been due to indolence and love of paltry and foolish pleasures. You are always conscious that you might have been more than you are, that you had great possibilities which in your actual life you have not grasped and reached. You cannot escape this consciousness, for you are by nature a spiritual being and as such you worship the ideal and

regret your failure to attain it. This consciousness is the pervading presence of spirit. You are a creature whose peculiar characteristic it is to be inescapably aware that you ought to be developing a subtle power within you which is spirit appearing as your very self. Let a man but once reach a degree of sensitivity which permits this appeal to be felt and never again, except by spiritually dying, shall he go from its presence or escape its constant solicitation and reproach. Feeble as it may seem to be, it will persist and grow unless there is such abuse of the organism that the sensitivity, on which all such individual consciousness seems to depend, is utterly destroyed. The original, native, initial sensitivity is spirit potentially present in a sort of germinal way. If it be once truly extinguished, it never reappears in that individual. So far as he is concerned it is gone forever, for he is spiritually dead and lives on as mere animal. He has quenched the spirit. Such cases are, however, extremely rare, for nothing is more wonderful than the persistence of this sensitivity after such abuse as appears to have extinguished it. For all practical purposes we may, and we always do, assume that, once it is there, it is always there, so that it ever yields the possibility of a successful appeal even under circumstances and conditions that are repellent and discouraging, for nothing is more remarkable than such survival of spirit when every visible trace of its active presence has disappeared.

But while for the sake of securing some degree of precision and some basis resting in ascertainable fact, we have defined spirit as this peculiar psychical capacity which is distinctive of man, we do not imply that the force does not operate outside of man. If it were not resident in us we could have no idea whatever of its existence. We must secure a safe and proper definition by referring only to those qualities which every man consciously possesses and which each man can readily study as they are in himself. Such definition stands for a reality, and careful investigation in this limited field must yield a degree of truth. We may thus get some idea of what spirit is and what are its modes of operation. We must always remember, however, that it is solely because we are possessed of spirit that we are able to study it and even to raise a question as to its operation elsewhere than in that field from whose study we secure the conception itself.

Now it seems to be a fact that the more clearly a man comes to understand the nature of spirit as it exists in himself, the more he comes to feel that it is a force whose presence and activity cannot be limited to such a narrow field. He seems to be compelled to believe that wherever he sees evidence of intelligence, will and purpose anywhere operative, in any form whatever, it is necessarily that same force which rises consciously in him. We therefore conceive spirit to be the very essence of intelligence and to be charac-

terized by will, motive, consciousness and universality. All instincts and all impulsions, whether physical or chemical, presuppose and necessitate an antecedent force as the cause thereof and, as all the manifestations of this force disclose intelligence, the force must itself be regarded as in some way similar to what characterizes these multitudinous manifestations. It must be in the general what all these are in the particular.

We see that it may operate without any conscious coöperation on the part of the creature or thing in which it operates and that this seems to cover every field except the rational life as seen in man. The rise of man, as a being capable of consciously possessing and using intelligence, is therefore the rise of an incarnation or physical embodiment of spirit itself. So far as man does become thus conscious, he becomes a spiritual creature. In the earliest stages of development he is, however, merely capable of consciously reacting on experience, whereby he becomes the conscious possessor of knowledge as the product resulting from the exercise of mind in a series of such reactions. This is, however, but the beginning of a development which, if continued far enough, results in such clearness of perception and such nicety of discrimination as to permit inferences, deductions and judgments which are a basis for argument and this we call the status of reason, which is therefore not innate in man but results from the capacity which is innate. The throng and

succession of experiences, observations and reflections develops the awakened mind and brings into existence personality, involving character, which in turn manifests itself as active will, whose multitudinous volitions disclose and are controlled by that function of the mind which we call conscience.

Spirit seems to operate in relation to man in three ways. Thus it operates when he is unconscious of it; when he is or seems to be fully conscious of it; and when he is only dimly conscious of it, when he feels that he must presuppose some peculiar relation to the force to explain certain unusual and occasional powers which he cannot otherwise account for.

First. It surely operates entirely without his conscious coöperation, independent of any thought on his part, and this we call his instinctive action. Unless spirit operated in this way, man would not live at all, for he is continuously and incessantly protected and preserved by those things he does without any reflection whatever. This operation is common to all animals, animal-men, men and humans, since they all alike have a physical organism and nature.

Second. It operates when he seems consciously to coöperate. The end seems to be consciously sought and consciously effected by him. This involves the conscious and independent possession of mind accompanied by some sense of responsibility and duty, which

is the status of reason. This characterizes the life of typical men. Instinct involves merely a sort of mechanical reaction to immediate sensory impressions and the reaction is always correct and sure because the satisfaction sought is essentially simple and capable of direct and adequate attainment. The impulse seems literally to satisfy itself. As soon as he reaches the status of reason man is thereafter confronted by a dilemma. He ceases to live as an animal, merely in the present, but he remembers the past and anticipates the future. He tries to foresee consequences, seeks to form discriminating judgments so as to secure or avoid future results by the use of past experiences. He seems to be thrown upon himself, must guide his own course and achieve his own success or failure. Hence uncertainty, doubt and fear. Does he accurately recall the past; does he interpret it correctly and adequately; need he fear for the future; must he give up the present pleasure to escape future pain; will his gain hereafter pay for his present loss; can he plan more perfectly than he now does? This is the field of constant dilemma and too often of tragedy, from which man escapes only as he reaches a higher and subtler form in which spirit operates in him subconsciously, which is the status of the developed reason. This subconscious action only reaches effectiveness as it rises into the field of the ordinary and normal consciousness. It supplements and reinforces the ordinary mind and to

it is due all our mental power that is extraordinary and otherwise unaccountable.

Third. There in this way develops in some men such acute sensitivity, such delicacy of perception, such fulness of reflection, that we say they are possessed of a genius truly divine. In men of this type there seems to come at times a rush of elemental power which flows in its own way and to its own ends apparently independent of the man's conscious coöperation. It would seem as if he must indeed coöperate but it also seems as if he did so almost instinctively. This is spirit appearing as subconsciousness, as the secondary or exalted consciousness, which is the profoundest and most mysterious phase of man's existence, the most remarkable development which his physical organism permits. In some degree this comes to every man who earnestly and persistently seeks it. We call it the subconscious mind, for of it we are at the best but dimly conscious. We know nothing about it except that we are constantly aware of it as a power which somehow acts in us or through us. We only know it as a source of strength, a power that does really answer our queries, that does inspire us, does guide us and console us, and while we call the acts that we do our own we are well aware that all that is notable is not so much our own conscious act as it is due to this power that seems to be behind us and at times to be within us. We puzzle over some question, try to discover

what is the real, essential significance of some word or phrase and we seem to compass nothing. We give it up and, so far as we know, forget it and cease to think about it at all. Suddenly, at the least expected moment, we see clearly and distinctly the reply to our query. We write it down as rapidly as the pen will move and, when it is done, we cannot understand how it was accomplished, for we are certain that, a few moments before, we did not know what we have just written. There are times when we cannot afterwards see how to change or improve what has been so written, times when it does not seem susceptible of modification. We know that we did not consciously think it out or discover it. It was certainly imparted to us by another mind or by a power akin to what we call our mind, a power which is in such relation to us and our mind that it can influence us, can use us and our mind directly and can do this without our conscious coöperation at the time. It also seems as if this power cannot act unless we, so to speak, pave the way for it. We must consciously gather the materials, must reach a status where we consciously see the problem and must consciously and earnestly desire a solution. Then in time the answer comes in a natural and normal way.

The conditions under which spirit is thus manifested seem to involve three elements which must coexist. They are: (1) Belief or faith; (2) prayer; and (3) fasting. The seeker must believe that there is a problem

demanding consideration; that there is an answer or solution; that it is important and valuable and that he can probably secure it. He must believe that he has the power, or is in touch with power, that is adequate and he must so believe this as to continue to seek under great discouragement, without apparent success or even any immediate chance of it. He must have a vital belief, a living faith, and this is a fundamental necessity, for without it man would make no effort at all.

The second element is prayer, which is the persistent desire, the profound craving for the answer which shall enlighten. This at times so possesses the man's mind that he desires without ceasing, becomes so absorbed that his interest in the quest is almost a passion. This is the true meaning of the word "prayer" and this is the true field within which it operates. It is the earnest desire to know which becomes an incessant quest, seeking within the limits of man's own conscious powers all available materials that seem to be pertinent and then waiting for the finishing touch to be given by the subconscious mind, for a result to be certified out of the subconscious into the realm of the common consciousness. Prayer is thus altogether a psychical affair. It rests wholly in the mind and spirit and has nothing to do with the material universe or with its operations. Prayer thus conceived is the condition precedent to enlightenment.

The third element is fasting, or sacrifice, which is the giving up or abstaining from all those things and ways of living which are inconsistent with the quest, leaving the man free from entanglements and diversions, free to devote such energy as he does possess to the end he desires to reach. It is thus that all notable work has been done in the intellectual and spiritual field. In science all genuine progress has been due to this. In art, music and literature it is the same. In all the higher phases of the industrial world as clearly as in philosophy and in all serious study of every sort distinguished success is due to the subconscious mind rendered available by genuine faith, incessant prayer and persistent fasting or sacrifice. "What is thus done is done nobly and wonderfully and it is as inexplicable to the doer as it is to every one else. All great work is done essentially in that way, without hesitation, without difficulty, without boasting. In the doers of the best there is an inner and involuntary power which, in kind, approximates literally to the instincts of the animals; nay, it is certain that, in the most perfect human doers, their power is essentially an instinct much more remarkable than that of the animals — that a great singer sings not with less instinct than the nightingale but with more; and then it is more various, applicable and governable — that a great architect does not build with less instinct than the beaver or the bee but with more, with an innate

cunning of proportion that embraces all beauty and a marvelous ingenuity that improvises all construction. All great human work is dependent on this subconscious mind which is so analogous to instinct; and then it also rests on an amount of practice, of science and of imagination, disciplined by reflection, which the possessor knows to be incommunicable and the true critic to be inexplicable."

It seems clear that the variation in the capacity of different men results from the varying degree in which spirit is present as consciousness, for all possibility of development is due to this. It is the added element of consciousness that differentiates reason from instinct, and so the effectiveness of reason depends on the degree and quality of the consciousness. Development always means increased sensitivity, profounder insight, power to discover what had hitherto been hidden from view. Failing to develop the awakened spiritual side of his nature, man is exposed to a disaster which the mere animal need not fear. He becomes the victim of his emotions. Now, the emotions are not distinctive of man but are shared by him with all animals. They are reactions on experience, which come without volition on his part and they generally come with great force and intensity. Unchecked they will govern his action and color his entire life. Man's peculiar problem is to control and utilize these emotions and impulses in the

light of reason. Have them he must, for he is, on his animal side, a creature of impulse, emotion and instinct. To have them and to restrain, discipline and at times coerce them is his spiritual task. Under given conditions he feels and cannot help feeling hatred and has an impulse to hurt, and even to kill, the cause of it. Reason, which is the spirit, says that he must, as a rule, overlook and forgive and, if he must needs resist and punish the offender, he must do it without any feeling of hatred or revenge, although, in such case of necessity, he must exert all his force, must strike hard and be effective. Again sympathy and love urge him to gratify some desire of a child or friend, but reason says that he must refuse because the gratification would work lasting injury and be not a kindness but a source of grief and trouble. Thus man's great struggle is with his impulses and emotions, and religion comes to demand that he scrutinize and study them in the light of reason. The emotional is therefore on the animal side of man's nature, for the emotions are instinctive reactions of the natural man to be taken in hand and disciplined by the developed man. In the simple animal life, these emotions and impulses would be entirely right and normal, but in the complex life of man, they necessitate reflection and, if not regulated, lead to disaster in innumerable cases. So far as he is an animal man is emotional and acts on impulse. So far as he becomes human

he pauses to reflect and often gives up his emotional impulse because it conflicts with his higher human purpose. Life is made up of a long series of emotions which are appeals naturally leading to impulsive action. This is the very stuff of which life consists and it is inevitable and unavoidable. A man's attitude towards this endless emotional chain determines his character and fixes his destiny. Religion cannot rest upon an emotional basis and be truly religious, but it is the very function of religion to regulate and discipline the emotions so as to lead to sane, righteous, human living.

Every man seems to depend necessarily in some degree on the instinctive element in his nature and to require serious effort to develop reason to any valuable and effective degree. As soon as he reaches the stage of conscious intelligence there stretches ahead of him an apparently illimitable field for its exercise. The use of the faculty always creates an increased sensitivity or receptivity, a profounder consciousness than he had before possessed. Psychical growth means reaching higher and higher degrees of intelligence, higher and higher degrees of sensitivity or capacity to receive and absorb knowledge. It is here and thus that what we call the subconscious mind operates.

We conceive self as the result of the effort of spirit to incarnate itself in a living organism. At first there

is no more than potential capacity, a mere chance of success hampered and likely to be defeated by the limitations of the flesh. It seems as if spirit always manifests itself up to the limit of the existing opportunity, which alone fixes and determines the degree in each case. Development means increased capacity to receive what is always at hand ready to be imparted. If an individual becomes sensitive and receptive enough to go beyond the ordinary ranges of consciousness we say that he has thus developed, that he has reached a secondary or exalted consciousness, but what we really mean is that in him spirit has found a more complete expression of itself. Those who disclose this in an exceptional degree, whose powers seem at times to border on the marvelous, seem to have access to certain mysterious depths of man's psychical nature where lie powers hidden entirely from most men. Genius is the highest degree in which the elemental spirit can be incarnated in man. It borders on what seems miraculous and is regarded as if its utterances were inspired from an external source. When it occurs the individual feels that he truly acts as if by inspiration, for he seems to see with eyes that are not his own and to speak with the voice of another. Man's highest and truest utterances have all been of this sort. He then seems to be for the moment in touch with pure intelligence. The idea seems to come to the man, who seems to be

passive. In a moment he becomes conscious that he sees and knows what a moment before he did not see or know, and he is certain that in the interval he has done nothing consciously to promote the result. He secures credit for insight, penetration and acuteness and while ordinarily he takes the credit, he knows that he did nothing to justify those terms of praise, and he also knows that it was not, so far as he can see, in his power to have consciously so acted. Now the ordinary conscious self we may conceive as no more than a fragment of a larger and possible self. All psychical effort seeks more and more to realize this larger self, more and more to call into consciousness the powers that are not ordinarily realized. As the ordinary self is essentially a manifestation of spirit seeking adequate expression, and as what we call subconscious mind is regarded as ever stimulating the ordinary mind to more successful expression we may conceive the subconscious to be a mode of relation to the whole of the universal spirit, and then the larger self we speak of is merely the universal self. It is clear that the most astonishing results may become possible in the psychical field as we more effectively reach this subconscious mind. The so-called mind cures, hypnotism and psychotherapeutics may all, in a crude and imperfect way, point towards disclosures of power which may hereafter be resolved into expressions of psychic laws and be effectively utilized by

men. If so it will all be due to this subconscious mind, which in such cases supersedes, for the time, that relatively slight manifestation which is ordinary and normal. To one who has never personally realized the inspired effectiveness growing out of relations to the subconscious, it probably can never be proven to exist at all. For such men it must be and remain sheer mysticism, while nevertheless it is without doubt the greatest and most significant fact in human history. In the lives of all the most gifted men there have always been moments and hours when they have felt the access of this unusual degree of force and these they have called their inspired moments and hours.

The three terms "instinct," "reason" and "subconsciousness" refer, therefore, to different degrees of the same force manifestations. Differences in the medium through which the force finds expression give the appearance of a difference in kind, but in reality the force which enables the little bee to do its work is the same in its essence as that which lies behind the mightiest creations of human genius. In the case of instinct the medium of expression cannot contribute to the result by any sort of conscious coöperation, and here we find that the force acts unerringly within its very limited field. While the field is small it is open, and while the agent does not help he does not

interfere and obstruct. As we reach the field of reason, where the agent is able to coöperate and seems to have some control of the force, there comes a possibility of interference and obstruction, which makes constant error inevitable. It seems as if the evolution towards a more perfect medium had reached a stage where the difficulties almost destroyed the effectiveness of the force or at least so impaired it as to allow a vast number of mistakes. Then, as the agent develops his faculties, he seems to give the force a more perfect field of action and to that degree the errors become less until they, at times, disappear and the force operates with what approximates the accuracy of instinct without the usual limitation characteristic of that field. To secure the accuracy of instinctive action in a wide and limitless field seems, indeed, to be the goal, the end aimed at in this evolution. Now the field of reason becomes effective in its highest degree only by reaching that measure of development which brings into play what we have called the subconscious mind. From the slightest manifestation to the highest, it is all one force struggling for expression and, in each case, reaching such a degree as is permitted by the medium through which it necessarily acts. In this extremes meet. Instinct and the subconsciousness meet as alike using the actor as the passive medium for the expression of intelligence, the one in the limited and narrow field, the other in the spiritual and illimitable field.

We say that when man discloses his characteristic powers it is due to the operation of spirit in and through him, but we do not mean that this occurs in such a way as to leave him a mere automaton. Herein lies the mysterious and fascinating problem of human personality. As each man's sense of reality rests on his consciousness, and as that sense of reality is necessarily affected and indeed controlled by the degree and quality of his consciousness, it is not to be expected that all men would see alike. He who has had certain personal experiences, who has power clearly to observe facts and an insight that opens up to him the significance of such facts, will inevitably regard the problem in a way that is simply impossible for another man who lacks these experiences and has less power of insight and analytic skill. Agreement between such differently equipped men is not to be expected and a failure to reach it should cause no surprise. There are many men whose life consists of what are essentially reactions on external stimuli, which are in a very slight degree affected by any conscious action on their part, so that they are mainly the result of their instinctive impulses. Spirit does not operate in them in any other sense than it does in the case of plants and animals, and this is because it cannot. To give it effective access and permit it to render active and useful assistance, which makes the individual appear to be its vehicle or medium, demands the

coöperation of the individual, and this he renders by patiently developing his nascent powers so as to reach and permit relations with spirit as a subconscious force. Without your coöperation spirit seems powerless to create that precise incarnation or developed individuality which should be the best result of your living under the exact conditions of your own personal environment. A new type or novel expression of force comes into being in the universe by your faithful coöperation and it is possible that this in some inscrutable way has a cosmic importance or value not suspected or discoverable by us. The personal element which is essentially the differentiating element is your contribution and can come alone from you. Your work is not achieved by your own self alone, nor is it the operation of spirit alone, but it involves a subtle and mysterious coöperation between these two elements — the universal and the individual — whereby they work as a unit, not only without ever destroying the individuality of the man but even adding to it and causing a more profoundly differentiated product proportioned to the perfection of the coöperation. The more successfully spirit flows into man, the more conspicuously it seems to inspire and use him, the more and not less individual he becomes, for to create just such new types and to rise into such novel expressions of itself seems to be the cosmic purpose. Not to crush or obliterate individuality but to evoke it; not to starve but to

feed, nourish and develop it, is the very end sought by spirit. Man is called not to grow less but constantly to become more; not to be abashed and stand dumb but to rise to his true stature and speak; to feel the dignity of his own mission as a new and fresh exponent of the spirit and to realize that the more he is truly himself, the more he is serving the cosmic purpose. The more that spirit uses him, the more distinct and individual he will become. Self-surrender to spirit is thus the only road to spiritual greatness, for that alone results from the perfect and harmonious interplay between the two elements, whereby the individual ever takes on new power and grows towards the universal, and it is only as he does this that he becomes commanding and great. Spirit seeks not conformity and sameness but the richness of multiplicity and diversity, of which it supplies the underlying bond of unity. Each individual who becomes a great personality embodies some creative and causal idea, precipitates the decisive movements and critical moments in history and is needful to the completeness and fulness of cosmic order. All true human dignity and enduring fame spring from this relation of the individual to the universal, towards which he constantly moves but into which he is never absorbed; by which he is inspired and exalted but never effaced or obliterated. Elemental spirit rising thus into differentiated individual expression continues by an infinite upward progression

without need of ever returning to or again being merged in the former elemental force of whose activity it is the result.

In studying spirit man trusts his inferences and deductions because he comes to believe that the force which alone enables him to infer and deduce is that very force whose mystery he seeks to unravel and that, so to speak, it is merely guiding him to itself. His effort to understand it seems to be purely instinctive and the degree of success he attains seems to spring from the development in him of the deeper subconsciousness through which the force seems to reveal itself. Thus he sees that knowledge of spirit rests, like all other knowledge, on experience, is certified by consciousness, the same as everything else, and so no man can have any such knowledge who has not had the experience and does not have the consciousness. To men who should entirely lack this, spirit would be absolutely incomprehensible.

Now to those men who discern spirit most clearly, the universe seems to be essentially psychical, because they cannot explain it without assuming intelligent, directive purpose, leading to the multitudinous reciprocal adjustments which are absolutely necessary for the existence and maintenance of that harmonious whole which is called nature. Something analogous to man's psychical capacity must be presupposed as

necessary for any adequate explanation, that is to say, something like the fundamental attributes of his intelligence, and to a wonderful and mysterious degree similar to his methods of operation.

As the only men who can understand spirit are necessarily those who possess it in some degree, so the curiosity and interest felt in its problems and the effort to understand its nature and penetrate its secrets are inevitable incidents of its presence, while the absence of interest quite as certainly denotes the absence or weakness of spirit. Now it is a plain historical fact that this curiosity and interest is, and ever has been, almost universally present, in some degree, in nearly all men. Even the crude and primitive men have their ideas, which generally result in a state of abject fear, peopling the world with goblins, ghosts and most fantastic visions; leading to charms, amulets and sorcery. It is a very curious fact that the presence of spirit almost always inspires fear in those in whom it is but slightly or abnormally developed, yielding a mass of superstition of countless degrees and endless variations.

There seems, also, to be a class of men who develop to a point where they throw off this fear and escape from any burden of superstition and yet do not develop enough to reach any adequate explanation or comprehension of the matter, and these men, by their indifference and lack of responsiveness, seem to have really

quenched the spirit in their effort to escape from the field of superstitious fear. They escape from error without reaching truth. From a childish interpretation they fly to no interpretation whatever, giving up all effort to grapple with the problem in its higher phases. Those who persevere and effectively develop their faculties seem to reach a status where the sense of fear has entirely disappeared, while there comes a perception of the identity between the force personally held in consciousness and a universal consciousness which, however dimly realized, is nevertheless so certified to the individual that, to him, it becomes an ultimate reality, becomes a part of his knowledge, resting on his own experience and aided by all his observation and reflection.

The life of man thus regarded is constant development of spirit as his innate capacity, involving ever-widening knowledge, ever-growing wisdom, ever-deepening consciousness of the relation sustained personally to the mysterious universal force. Such is the true spiritual life, namely, development, increased power, deepened consciousness. From first to last it lies in the field of personal experience, personal reflection, personal consciousness. Nothing is essential except what a man can test by experience, realize in consciousness and adequately grasp by reflection. Whatever lies beyond or outside this field is truly non-essential to his spiritual life.

Man as an animal having a physical organization is subject to sensual propensities and various cravings and needs. Regulated and controlled, all these are necessary and wholesome, but so far as they dominate and control him he is not truly man but truly animal, for he is then the slave of those cravings and propensities which he instinctively follows and obeys, as does any other animal. If, however, he develops psychically he becomes aware of an element in himself which claims ascendancy over these physical cravings, which urges him to believe, and to go on and prove, that he has within himself a force higher in kind than the physical forces by which he seems to be solely environed. He becomes conscious of faculties and powers which cause him to become aware of principles of action which appeal to him as absolute and universal, which call upon him to regulate and control his physical nature. He becomes conscious of a sort of existence absolutely in contrast with the physical, and he realizes that it is a higher sort of existence. He does truly know that it is so. He may reach a point where he becomes possessed by ideals, the realization of which seems to compel him to secure entire ascendancy over his physical nature. He becomes conscious of personality, sees himself not merely as an animated body but as an independent, intelligent principle, using his body and all his physical powers to secure ends and reach results which are not physical. From the beginning

to the end, this is merely the development of immanent spirit. Born with potential capacity, his entire life record is no more than the history of what becomes of this. If it is extinguished at an early stage he remains mere animal. If he develops slightly he reaches the status of animal-man, while a higher stage discloses him as typical man and the highest and completest development raises him to the human class. The entire process is a constant growing or becoming along psychical lines.

Man is at first appalled by his conception of infinite space, by the idea of immensity, by the thought of vast planets whirling through silent and immeasurable space. In its presence he at first regards himself as a mere atom of no sort of value or dignity, but on reflection he becomes aware that this feeling is the result of his own powers of imagination, his capacity to project himself out into the vast universe, and that such a power is greater than all that it contemplates. It is indeed absolutely different in kind. The day that a man can conceive of such things he is greater than the things, however great and impressive they may be. Greater than the most marvelous cathedral is the mind of man that can conceive and create the marvel and that, not content with the greatest achievements of the past, can dream and plan still greater marvels. Greater than the planet on which he lives is man, who, by think-

ing, discovers the law of its motion, measures its size, gets its relative position as to sun, moon and other planets. Great as they are, these move obedient to that force which rises to consciousness in man. They are mere unconscious matter, absolutely outranked by intelligent, conscious mind. Spiritual man need never be abashed or astounded by the vastness of the material universe, or by the dynamic intensity of physical forces, for he has that within him which is greater, — spirit. He may calmly and serenely behold all the impressive manifestations of force, for he is himself the climax of those very manifestations.

Until, however, the potential capacity develops, so that in his human estate he becomes an effective incarnation of spirit, he truly is no more than a bit of animated dust, no more than an insect, resting on the globe as it flies through illimitable space. Until such development he is conscious of nothing, knows nothing and ranks in no way above other forms of matter. It is in spiritual manifestations — in intelligence, reason, consciousness — that he finds the solution of the riddle, of which indeed he knows nothing till he has the means of mastering it. In the use of his psychic force, in the study of this same force as it is, and has been for ages, manifested by the men of his race, he finds the only solution of the enigma of life. In the universe there is nothing greater than mind, nothing else indeed that is in the same class. The scientific method, the rational

use of experience, of inference from careful observations, of hypothesis and verification — all is but the operation of spirit on its march towards the intellectual conquest of the world, never to be permanently checked so long as the human race survives. Spirit created civilization, has maintained it, has caused it to progress and develop and will carry it on to its triumphant conclusion. To have a firm belief that there will be progress along all the higher lines; that with this, and preparatory to it, the masses of men are steadily to receive more and more of the good things of life; to believe in the certainty of scientific development; in the growth of undogmatic religion; in a steady movement towards ordered and regulated freedom — is to believe in spirit as a real and vital force.

As to its essential nature spirit is, and has ever been, the great enigma, which all philosophies and all theologies have sought to comprehend and explain. In all the ages the men who have secured the most effective development have conceded as a self-evident fact the superiority of the psychical and have called it divine. It is thus that all ideas of divinity have come to man. The spiritual, rational or psychical side of life is the divine, for, when we penetrate to their essential significance, all these terms become interchangeable.

Man will never, by any searching, find out what spirit essentially is, for it is the ultimate mystery. To

penetrate to the secret of physical life would not touch the matter in the least degree, for it is not a question of physical life but of the peculiar force resident in a peculiar form of that life. It is not merely how a certain quantity of matter can be alive but how that living thing can have such a transcendent capacity as is displayed by man in his highest estate. Physical life is one manifestation of force and it is probable that all the laws of its genesis may be discovered by man, but spirit is another and essentially greater manifestation, the presence of which may enable man to reach the secret of physical life, but his capacity to investigate is a vastly greater thing than the physical life itself. Spirit in man is the climax of force manifestations.

V.

CHRISTUS.

SPIRIT appears in man as potential capacity that may be developed under a fitting environment. This capacity is merely power to develop and grow, and always, in order to stimulate and nourish it, there is need of suitable conditions. If these are never supplied, then spirit can never disclose its presence, in any noticeable degree, any more than could a seed, which was never planted, reveal its peculiar and innate power. This law is uniform, constant and universal.

We thus readily perceive that spirit, although immanent in a child, is not sufficient to enable the child, living alone by itself, to progress and grow into the true human. Any other animal that we know would not be essentially different in its nature if it were brought up from its birth apart from all of its kind, but a child thus situated would become not a human type nor even a true man type, but rather a beast with human faculties no doubt hidden beneath but with no hope of ever developing those faculties into true humanity.

We see, indeed, as a plain fact that development is entirely under the control of the influences exerted by the society in which the child may chance to live. These

constitute the environment or conditions necessary for effective development. Were you to ask me to describe how to make an ear of corn, I could only direct you to get a kernel of corn as absolutely the first and most necessary step, then to plant it in proper soil and care for it sedulously, which would be merely placing in its true environment a kernel which potentially had in itself the whole secret and which was waiting for its opportunity to develop. Not otherwise, in the slightest degree, is the creation of an intelligent, reflecting man. You must have a child with the proper potential capacity, and as to the possession of such power by him you have, and can have, nothing to do any more than you can have anything to do with the kernel of corn and its possession of peculiar properties. In each case, if we assume this initial potential capacity, a stimulating environment must do all the rest for the child as for the corn.

But, it is asked, how did this environment ever come into existence? If a group of children, isolated strictly from all influences external to themselves, become mere savages, how did it ever happen that there were in this world anything but savages? If such children cannot to-day elevate themselves in any appreciable degree, how was it ever done by other similar children? How can the race have a power which no individual member possesses? The explanation is that the child has merely a potential capacity which at first develops

very slowly, so that no group of children, if unaided, could advance very far in a single or even in a dozen generations. It may all be illustrated by the matter of language. Children, being isolated and never hearing a word spoken, certainly would not be able to develop a language of even the most rudimentary character. The sounds they would make would be mere gibberish. Yet the same children, placed in a proper social environment, learn in a few years to speak the language that surrounds them and they learn by mere imitation. The child can thus gather in a brief period what it took the race ages to create and evolve. It enters into the fruitage of all the past labors of the race, acquiring easily what the race acquired slowly and painfully. The original progenitors of the child had no more capacity than the child has now, if as much, but they had that which enabled the evolution to begin and continue until it reached its present development. A child cannot create a language, yet his race can and has done so, but it may have taken ten thousand years to do it. What we have as language is therefore a racial product and is of inestimable value. To explain it we are forced to recognize the presence in man of a unique force possessed by him alone. The pure animal type never evolves anything of the sort in the same way or degree. All that constitutes our social and psychical environment has been laboriously evolved by the race in the same way that language was.

Hence, in order to secure any result in the lifetime of a single child, some external influence must coöperate to enable the child to use and develop its immanent capacity. This influence is exerted by society, that is to say, by collective humanity acting through parents, preachers, teachers and friends; through churches, schools, courts of law, books and all the multifarious agencies of society for reaching and affecting the individual, who may now readily cover in the course of some hours' reading an extent of knowledge which it has taken the race long centuries to acquire.

Thus collective humanity is the real and effective coöperator with spirit in countless ways, and this agency is symbolized as Christus. A person, who develops into true human, becomes an incarnation of certain qualities, becomes an example disclosing those qualities in a living organism which serves as a guide to those who have the capacity to appreciate it. Such a person has power to stimulate, to inspire, to quicken the ambition and impulses of another less developed person of his own type. Each individual is potentially human by reason of the presence of spirit. If this develops and he becomes human in the high sense of that term, then he becomes a part of the Christus, that is, he becomes an example to others, a visible incarnation of that character or type of living which is called Christian. God immanent becomes at last God individualized or incarnated and the sum of all

these individuations is called the Christus. The true human is thus God incarnated, each individual being partial, incomplete and fragmentary, but the sum of all is the degree of fulness in which at the time God has found visible spiritual expression. Relatively to you, Christus is God as manifested in all humanity outside of yourself, that is to say, God as external, while spirit is that manifestation of God of which you are conscious within yourself, that is to say, God intimate and personal to you. In a proper relation to Christus lies all your chance or hope of growth into the truly human life, which is figuratively spoken of as the hope of glory. It is only as the spirit rises to consciousness in a man that he can respond to the Christus, or the spirit as it is in others. This affords the only basis for reaching and influencing him. All such men, who mutually influence each other, are brothers in the unity of this common spirit. Every true human life is thus a visible, concrete expression of a spiritual idea, and Christus becomes a term denoting the eternal force as manifested in all true human character, embracing every man who has been or is good, noble, pure and true from the beginning of history to this very day. It sweeps in every sublime and glorious human character in every age and every race.

The influence of social environment operates as a pressure tending to force a man out of himself into the

larger life of the whole society in which he lives, whereby he insensibly obeys its dictates and becomes what it makes of him. Its ideals, maxims and aspirations become his by mere absorption. In a developed society there are countless environments existing side by side, all colored in a degree by the dominant note of the total environment and yet all essentially distinct.

In one of these each man lives and that environment he reflects in his main ideal and character, while he is necessarily affected, in a measure, by that greater and more complex environment which is the product of all forces as they clash together. Each man is thus the reflection of his special and general environment. His individual innate capacity to be acted on, his sensitivity, his power to absorb and take as his own possession, determines the degree in which he represents and incarnates all this.

The highest spiritual environment, which is the most distinct and apart from all the others, lies essentially in all the noblest literature of all the past and present. It is kept alive, increased and transmitted from age to age, by all those institutions which by its own inherent energy have been called into existence for its service. It is always held and guarded as a sacred depositum by those living men who have been nourished by it and have become visible incarnations of it. The total spiritual environment, which regards not time nor place nor individuals, but is the product of

all times, all places and all men who in the past or present have incarnated and expressed it, is the essential Christus, while the men, who now incarnate and express it, are collectively the living Christus. This essential Christus, the total expression of the human soul in all history, is a vital force molding and fashioning the present. It is the priceless heritage of every successive generation and to this each new age adds its contribution of psychical expression and passes on.

The one controlling mission and work of all the ages has been the creation and development of the essential Christus. All else is subsidiary and ephemeral, important only as it helps or hinders this, for the end of all social living, the essential purpose for which all institutions are created, is to render possible the individual whose intelligence has been aroused, whose will has been disciplined, whose conscience has been enlightened. Such a man, strong and sane, positive and aggressive, free to initiate and to carry to completion, constantly developing power to act wisely, as he ever grows in self-control and in the more perfect use of his faculties to psychical ends, — this is the truly religious man, the ripe fruit of all the past and present. He it is that is saved, redeemed, regenerated and filled with grace, for he is child of the eternal spirit. This it is that he manifests and incarnates. The rise of these men is the rise of the Christus and so far as they influence and control society it is human and Christian.

Man owes his development to the pressure of this universal or collective humanity on his individual nature. He is no sooner born than the world around him begins to act upon him. Its action lasts to the end of his life and enters into everything. All that he can truly call his own is his energy, his vigor and his will. All his knowledge or wisdom is simply that portion of the world's accumulation which he has been able to absorb and make his individual possession. To him at birth is offered this wisdom of the ages. It is offered freely, without money and without price. All he has to do is to accept it and by persistent effort make it his own, without other limit than that fixed by his capacity. Intellectually and spiritually he is heir to all the preceding races of men. He inherits the ideas of all men and of all centuries. They are his as truly as if he were sole heir. He may enter into and absorb as his own the result of all their strivings, their questionings, observations, experiences and reflections made for ages before he was born.

This is the noble heritage of the individual man, and the entire value of life to him is determined by the manner in which he accepts it, the extent to which he works to appropriate it. Of himself, standing isolated and alone, he can compass nothing. He must reach out and come in touch with this mind of collective humanity which is to him none other than the mind universal — Christus — the revealed mind of God. He

compasses this by studying all that has been said and done by the human race. As by study and reflection he comes into harmony with this, absorbing and making it a part of himself, he takes on power and becomes great, noble, worthy, commanding. This is his only source of psychical food, inspiration and stimulus. Without this he starves and dies intellectually and spiritually. He enters into harmonious relation with God by coming into such relation with Christus, the collective mind of the race. So far as the individual is concerned all that he knows of God is acquired in this way. If he but opens his mind to the literature of the great past he is touched by countless invisible and immortal influences. Into him flows the stream that had its rising in a thousand different springs all coming from one common source. He thus enters into relations with all those who have gone before him. Across intervening centuries they touch and inspire him, rousing him to zeal and activity, quickening his mind by countless suggestions.

Man, pervaded by spirit, may be compared to a magnetized bar of iron. If that be thrust into a heap of sand which contains iron filings scattered through it, though they are hardly discernible to the eye, they are attracted and held together. The mere iron bar in its natural state would have no such power, but, when permeated by that subtle force that renders it

a magnet, the isolated atoms are gathered together until it is encrusted and hidden thereby. So a man, crude and undeveloped, selects and appropriates nothing, whatever wealth of ideas may be within his reach; but, spiritualized and thrust into the literature of humanity and into touch with its living exponents, he absorbs and draws unto himself the scattered bits of truth until his whole thought is energized and transformed by what it has attracted. It is all due to the subtle force which is the cause and the explanation of the attraction and coherence. Without this force, which is spirit, and this environment into which he is thrust, which is the Christus, the man is powerless and dead as is the bar of iron in its natural condition. Man becomes dynamic as he is filled by spirit, and not otherwise, and in proportion as he becomes thus energized and filled with power he becomes and is a part of the living Christus.

As the magnet, however powerful, can only attract to itself its own kind, so the Christus can only operate on individuals who are already sufficiently developed to be at least conscious of its appeal, and this adequate, though minimum development, is always the result of education and training, using those terms in their broadest and most inclusive meaning. With reference to a multitude of wooden objects the magnet is not effectively present, as such, but, relatively to them, it is merely an inert piece of metal. It is present as

a magnet, as the center of a field of electrical force, only to those bodies which are capable of receiving the reaction of that force, which means power to respond to its magnetic appeal. It is ready to operate, and it will, and indeed it must, operate whenever it comes within range of what has a true affinity for it and never otherwise. Until such objects come within the field of its influence the power of the magnet cannot in any degree be demonstrated. Nor can the iron filings, although in every way fitted by nature to respond, prove this as a fact until they come into proper relation to a present magnet. Therefore the constant aim of the Christus is to train, educate and develop men so as to bring more and more of them within the radius of its effective influence, which means more and better civilization as the masses of men are uplifted and in any degree spiritualized. Such extension of itself, implying growth of its power by wider diffusion, is the divine mission of the Christus.

By the term "Christus" we have designated that fraction or minority of mankind which represents all that is noblest and best, the flower, the crowning glory of the race. We say that wherever there is a true, good and pure character; wherever there is a high and noble ideal; wherever there is compassion, justice and equity; wherever, finally, there is a human influence that uplifts and redeems — there is a disclosure of the

Christus, who thus is not an isolated historical character but a racial possession from the beginning of history until this day.

The individuals who, taken collectively, constitute the figurative body of this Christus and render it a present and vital force are therefore called Christians, a term which indicates the possession of true human qualities and characteristics. When intelligently used the words "Christian" and "human" are interchangeable, and of late years there has been a tendency towards the perception of this by multitudes of men.

Whatever may be the creeds and formulas of men, whatever may be their theories and dogmas, there is something in the man who has become human which compels him to see and feel his essential kinship with other humans despite all social, racial or ecclesiastical badges and barriers of separation. He instinctively feels that these are artificial and recognizes the community of spirit as alone real and true. Thus it comes to pass that those, who formally exclude each other by their public declaration of faith, privately fraternize on terms of the freest mutual recognition of the essential unity of the spirit in each. Thus, as the human element in the character of individuals becomes more real and true, this tendency operates with more and more force and breaks down more and more the artificial barriers ignorantly created between good and true men. Thus the increase of the genuine spirit of humanity will

in the end prove destructive of all institutions based on formulas which seek to separate and divide those who are truly members of one family, particles of one body.

This meaning of the term "Christian" has universal application reaching all ages and all countries, and always essentially designating one quality of living, which is not tested by cleverly drawn creeds or by any artificial or arbitrary rules whatever, but is felt and recognized in that subtle and mysterious way in which always and everywhere spirit responds to spirit by the law of its own peculiar nature. He who is human *knows* when he meets a disclosure of the human spirit and he does not need any certificate from any one to tell him that it is so. Nor can any declaration by any authority, however imposing, prevent or control his inner consciousness of the fact, however much, in his public behavior, he may feel compelled to bow to the dictates of such authority. It is a sign of our imperfect humanity that so many deny in public what they so freely concede in private.

VI.

CHRISTIAN SYMBOLISM.

We have considered Christus as an essential element in the development of the race, operating always, whether recognized by man or not, as the cause of progress towards human conditions. Christus is in fact ever present as a subtle, psychical activity and tends to lead the individual to a degree of development where he may see the true law of that development and so be able consciously to coöperate with it for his own good.

When man reaches some perception of the truth and begins to discern the law of his life he uses symbols that may serve to represent it and bring to the mind its salient features. He creates an ideal, typical person and develops figures of speech to symbolize and typify the underlying truth, expressing abstract thoughts in living personal terms, gathering whole volumes of utterance into a word or phrase which shall connote and imply the entire system of thought.

As convenient and even necessary as symbols, types and figures have been, their use has always been attended by great danger. They have usually been perverted, have often led to a worship of the symbol instead of an intelligent perception of the idea symbolized. They

have often become so invested with a halo of superstition that the original idea has been lost from sight. There would, however, seem to be no reason why this should always be so. Man ought certainly to be able to personalize his ideals without losing the substance and underlying reality. He ought to be able to use all the resources of art, so as to bring the truth more forcibly to the mind without ever forgetting what that truth really is. These resources ought to aid him to *feel* the truth in a way that mere prosaic utterance can never do and yet they should never substitute imagination and fancy for the truth itself. So far as it does this, all symbolism is an evil.

The constant observation by man of the great spectacle of human life, forcing him to think of all that it manifests in the way of powers and qualities, leads him inevitably to see in all this the presence of certain very remarkable fixed and permanent elements, and these in time fashion themselves into an ideal personality, which stands as the embodiment of these remarkable racial powers and qualities. All human life thus tends to fuse itself into one ideal person, who exemplifies or typifies all that has been manifested by countless individuals living in all countries and all centuries. The steady persistence of the type, despite the constant shifting of the individuals who give it visible expression, seems to constitute a reality to which we may give a

name which shall connote and imply, in the way that all symbols do, these permanent racial qualities and powers. The CHRISTUS becomes thus typical of all that has been represented by the human minority throughout the ages. It connotes all its aspirations; its heroic devotion to duty; its countless sacrifices made to further worthy and noble purposes; its sorrow over the evil and sin in the world and its effort for the amelioration of conditions. We see human beings going into plague-stricken regions, facing death in its most repulsive forms, seeking to relieve the misery and woe of degraded men. We see them enduring ostracism, persecution, and laying down life itself in countless cases through fidelity to ideals. We see them thrown into dungeons, burnt at the stake, hunted down like wild beasts by cruel, passionate, vindictive men, acting in the name of religion, and all because this minority represented the craving of humanity for freedom to develop its inherent capacity and work out its divine mission. We see that it is this human minority that in all ages has counseled, admonished, rebuked and consoled the world. It has been the mouthpiece of wisdom and truth, the angel of mercy, the herald of righteousness, the beacon light amidst the angry and dangerous waves of passion and appetite.

Read the record of humanity and see how steadily, everywhere and in all ages, this pathetic element appears; how persistent and continuous in its manifestation,

despite all its defeats and sufferings, and we finally create an ideal character which sums this all up and typifies the maximum of all human endeavor, — an ideal impossible of full realization by any single individual but lofty and sublime, a racial creation, a racial ideal, a racial reality.

Millions of true humans have contributed by their heroic exertions, by their patient development of the capacity immanent in them, by their pathetic endurance of the contumely and scorn of men, and it is to them that we are indebted for that ideal which we call the Christus. Countless lives sacrificed voluntarily on the altar of high ideals give to this name its profound reality. It connotes all that is most valuable and precious in the world, all civilization, law, literature, science and religion; all that is refined, kindly, generous and sympathetic. It has more meaning than any other single word in the language of man. To see its full significance and feel its implications would adequately reward years of study and thought.

The birth and growth of the Christus is really the rise of the human spirit shown in the first dim disclosures and in the slow development of the spiritual element in the life of man. Of all this, history is the partial and incomplete record whereby, however, we clearly see that spirit is not a power exercised *over* man but *in* man and *through* man. Spirit slowly evolved its own coöperative agency, so that Christus may be figura-

tively said to be "born of the spirit" in a way which is hid in those dim regions before history existed. Nor did Christus spring from any other element than spirit, and so it is true, figuratively, that he had no father, for our present human status is purely the result of psychical activity without need of any extraneous aid to explain the facts. Starting with the tiniest and slightest sort of manifestation it has all unfolded in one unbroken continuity of psychical activity to this very day, containing in itself the law of its own progress.

Mankind may be regarded as a colossal unit, growing out of the unquestioned power of the race to gather and absorb into its present life the results of the past, which are thus perpetuated. This is no mere figure of speech but a brief statement of a very comprehensive fact. Mankind is a single continuous stream of conscious being. The successive generations of men are days in the life of this colossal racial man. As the particles of the individual man's body are constantly changing, without disturbing or breaking the continuity of the individual existence, so individuals are born into this racial body, form a part of it for a few years and, dying, pass out of it, while all the time the race maintains its organic unity and solidarity. The individual contributes the result of his life work; the race absorbs it and is in some degree affected by it.

The man dies but his work lives on, for the heir of all his intellectual and spiritual wealth is the race.

The discoveries, inventions and enterprises of every sort in the different epochs of history are the work of this colossal man. The philosophic speculations, the scientific theories, the ethical and religious analyses of the problems of experience, are his thoughts. History is his *autobiography*. The state of society discloses his manners, his temperament and character. He grows in knowledge and in visible size just as the individual man does. He had his days of infancy when he had no thoughts, no works, no capacity and no character. He grew slowly and improved just as any child does and for the same reason, because, like the child, he could to-day keep the results attained yesterday and thus had always a consciousness of racial unity linking all ages and centuries with the latest.

He has made and continues to make his mistakes and blunders, suffers because of them, tries to find out the causes and hereafter to avoid a repetition. He has had his hallucinations, his mad and erratic fancies, his outbursts of chivalry, his illnesses and diseases, sometimes serious, acute and dangerous; and at all times he is suffering from some indiscretion and lack of judgment. After all these centuries he has only reached the early stage of adolescence. He is now vigorous, keen, headstrong, impulsive, enterprising and at times shows a really sane and intelligent spirit.

What he has done promises glorious things for the future when he shall have reached the stage of racial manhood.

As a child has for many years no appreciable intellect or spiritual force, so it was with this colossal racial child. He had, however, the germ which would develop under the right conditions, at the right time and in a normal way. The rise of all this in the colossal racial man is the rise of Christus, who typifies the soul and spirit, the head and the heart of the race, connoting all the visible manifestations of its psychical capacity. "To some this colossal man, this aggregate personality, may seem to be merely a figure of speech, and yet that alone is the personality which, in any true sense, may be said to exist in the image of God. Not this or that individual man but the universal manhood with its unity in its multitudinousness, its unbroken continuity, its self-related and various internal life, its incessant movement and ever-expanding vitality, its unity and yet its manifold diversity, its complexity within its simplicity — that is the man existent as God's image, the study of which may open upon the mind of the individual some conception of the divine."

The spiritual part of the race is humanity. All else passes away leaving no record. History is made on its nobler side by a small cluster of men. The rest only live and die mere pawns on the world's chessboard. In each generation a few men write the litera-

ture, do the great deeds, utter the inspiring thoughts, sound the key-note of the day and stand in all subsequent ages as its representative men. They enrich, expand and make more vivid the world's vision of the Christus. They are the soul of their generation, the vital and spiritual element without which the man, colossal as he is, would be merely animated flesh.

Christus also stands for another idea, which for ages has been referred to as the MESSIAH. This is not a mere fancy, a bit of poetry or imagination, but a reality which underlies all our life and without which man's days would be almost unbearable. It is not a dream or a vision, but is an element of our daily life, ever present even with those who do not clearly analyze their environment so as to discern its true significance and contents. Always the individual in his hours of perplexity and danger looks for the fellow-man who shall deliver him, who shall say the right and the wise word, shall give the sage counsel, shall evolve the clever plan whereby the present evil shall be removed. Realizing his own personal weakness, he still feels that somewhere there is the man who is strong, the man who understands, who can explain, who can so act as to save him and his. He believes that somewhere, among all his fellows, this man is concealed. If he could only find him all would be well, and so he seeks the priest or doctor or lawyer or noted expert or wise and judicious friend

and, despite his failure to realize all his hopes and secure all that he desires, he still gets enough to keep alive his faith and make him just as expectant the next time he is in trouble. As the years roll by, men see that this call upon their fellows yields more and more results and more and more justifies this faith.

This feeling in each man that in his fellows he has an unfailing refuge and an inexhaustible store of strength which shall somehow be equal to all his emergencies results, in the race as a whole, in the idealization of this faith, in a sort of instinctive belief, which becomes a steady expectation of some one who shall do great things for man in his wretchedness. Every problem seems to be merely waiting for the man who shall come and solve it. Every fact seems to be merely waiting for its interpreter. Every disease seems only to await the patient investigator who shall penetrate its secret, conquer it and destroy one more enemy of man. Everywhere government is merely waiting for the men who shall place it on an ideal and final basis for the common good of all. Men feel that in some way evil is to be overcome and all look eagerly for those who, it is felt, are certainly coming with ability enough to compass it. Such is the common attitude of men in daily life. All, however depressed, are looking for great results in the future from men more capable than themselves, upon whose efforts they blindly pin their faith. They do not know even the names of these men,

but they are sure that somewhere they are working and that some day conditions will be made better because of it. In all this really lies the light, the hope and the solace of man in his misery.

This popular feeling inevitably gives rise to the racial ideal corresponding to it, which is all summed up in the words, "the coming of the Messiah, who is the Christus." This connotes a great reality and rightly it is ineradicable from the minds of men, for it is really a faith in humanity and rests on an instinctive perception of the as yet absolutely unfulfilled powers that lie in human kind. The expectation is of those great things yet to come from man's intelligent use of his mysterious capacity. The commonest man feels this and blindly pins his hope on it. However he distrusts his own powers, he still believes in the illimitable resources of his race.

The Messiah has thus always been coming, is now coming and ever will be coming, more and more justifying the faith and expectancy of men. This coming is an age-long process. The Messiah is as much an idea of to-day as it was thousands of years ago, and so it will ever remain. However far we progress there will always be the illimitable beyond. However good we become there is always the better ahead of us. Whatever man compasses there will always remain the greater thing yet to be expected, the clearer thought, the saner philosophy, the more acute analysis, the more

profound interpretation. That humanity will move steadily in this direction, and more and more manifest itself as the light and glory of the world, is wrapped up in the symbolic language "the coming of the Messiah," which connotes a permanent factor in our life, the factor of hope and faith in the as yet undeveloped possibilities of humanity.

Christus is the true and only JUDGE of the world, connoting and typifying the highest ethical standard existent in the sensitive, educated and spiritually developed portion of the race. The approval of our conduct by Christus is merely the verdict of those who represent to us the noblest human qualities, the verdict of the virtuous minority, intelligent, earnest, discriminating and judicial. This we seek, while we disregard the clamor of the uninstructed and passionate multitude. Every court of law is in theory the judgment bar of the human conscience, where Christus should preside.

The term also typifies that ceaseless human effort through all the ages to instruct the ignorant, to discipline and develop the powers of the child, to quicken into life the dormant spirit, to transmit to the future the intellectual heritage of the past. Every school and place of learning is a nursery of the spirit conceived and maintained by Christus as the TEACHER of the race.

He also typifies that human sympathy and compassion which ever seeks to reclaim the erring; which

in the midst of brutal degradation ever pleads for chastity, purity and temperance; which ever seeks to relieve suffering and distress even when caused by folly, perversity and the clearest disobedience of advice kindly and intelligently given. Every hospital and home of refuge stands in the name of Christus, the HEALER AND CONSOLER, who connotes all the philanthropists, all the medical and hygienic investigators and teachers, all the noble and devoted army of doctors and nurses.

Christus also typifies the entire intellectual life of the race on its nobler side, appearing as man's GUIDE to all wisdom and truth, being the glorious company of the philosophers, the patient truth seekers in the fields of science, the conscientious historians, the students seeking after the laws of social, political and industrial life, aiming at the amelioration of man's condition. They are all manifestations of one spirit. Each, by following the bent of his genius, is causing the world to have more knowledge, deeper convictions, profounder ideas.

All this becomes possible because man has, so to speak, spiritual eyes which enable him to discern moral and spiritual things. These eyes need the light whereby they may become able to exercise their proper and normal functions. Christus is the spiritual LIGHT OF THE WORLD. Each true human being is thus a part of the light, a candle of God, being the only agency by which the divine radiance is spread abroad.

The man who from his birth should be secluded from all his kind might indeed have a spiritual eye, but he would sit in darkness until he were led out into contact with his race, that is, until he were brought to Christus. To him this would be salvation. He that had sat in darkness would have seen a great light, and this light would necessarily be education, moral training and discipline coming to him at the hands of his own fellow-men, from whom until then he had been separated. Salvation would be union with the human part of his race, separation from which meant for him intellectual, spiritual and social death. Whatever fellow-man rescued him from his seclusion and educated him would truly be his savior and redeemer.

Every child at birth is helpless and depends on others for all his early guidance and training. If he falls into the hands of those who are depraved, vicious and ignorant, who selfishly abuse him for their own purposes, he is figuratively in the hands of the Devil and may grow into conditions of life which constitute Hell. The child who is carefully trained, who is brought into touch with the noblest social influences, who is educated so as to be able to absorb the world's best thought, who is confronted with the highest ideals of his race, is truly in the hands of Christus, as his SAVIOR, and may grow into those conditions of life which constitute Heaven.

Christus thus symbolizes OPPORTUNITY for escape from animalism into the human or heavenly conditions,

the chance to develop and grow from crudeness to the full fruitage of high character. The three conditions of such development are these: That the child shall have an innate capacity to coöperate, a certain receptivity or sensitivity due to the presence of spirit; that he shall then have the opportunity to coöperate by having a suitable environment; and then that he shall actually coöperate. If any one of these three elements be entirely absent there will and can be no development. Humanity assumes that each child has the capacity, seeks to lead him to Christus or to present to him the opportunity and then is forced to let him work out his own salvation.

We may offer to a man all wisdom, but if by his personal endeavor he will not or cannot appropriate and absorb it or a part of it, then for him it is really non-existent. He shall sit in darkness though he be surrounded by a great light, for none can save him. He must arise and by his own effort secure the prize. He must at least be able to accept what is offered. He must be able to assimilate and digest, for none other may do this for him. Children, however, as a class are indisposed to all such exertion, so that it is almost universally true that a child starts on the path of development and pursues it for some time solely because of the pressure, stimulus and inspiration furnished by its immediate environment. Except, then, as Christus in the guise of parent, teacher and friend takes the

child and leads it, there is, as a rule, little use made of innate capacity and little benefit received from an environment, however rich and admirable it may be.

One of the permanent elements in all social life in all ages is the struggle of the ideal to assert itself and live in the presence of an arrogant ecclesiasticism, a selfish commercialism and a coarse materialism. Everywhere the best seems to have been persecuted because it was the best, because it rebuked this arrogance, selfishness and coarseness of man. This shows us Christus as suffering, as persecuted, as dying ignominiously by the hands of men who could not see the beauty of the ideal. Countless times has this occurred. Countless human lives have paid the price of human progress. This has been one of the most distinctive characteristics of true human experience and so CHRISTUS DOLOROSUS, suffering, lonely and isolated, is a most pathetic figure, truly symbolizing so many men who always and everywhere have faced the penalty of their excellence.

There are times when every man who has devoted himself to the higher interests of life feels ashamed in the presence of triumphant and arrogant worldliness, feels that his culture and his love of the good and beautiful is less effective and less productive than the more common-place striving for political, social and ecclesiastical honors. In all this it is the Christus of whom he is ashamed, and, when he is taunted by those

who are really flippant and superficial, he is often inclined to forget this and to deny his allegiance to the ideal which has been in very truth his Lord and Master. Every man has at times felt this shame and has thus denied his Lord — a pitiable surrender to the vulgar crowd, but he cannot on occasion help it because he is so conscious of his isolation, so impressed by a sense of his weakness as he stands alone against such an aggressive mass of men, united by appetite and passion, by current ambitions and the prevalent spirit of greed. Popular success, and the consequent applause of one's fellows, is, and ever will be, dear to every man and the loss of it will not be met without pain. It is this very pain that is symbolized by the CROSS and it is necessarily felt by every man in proportion as he is a part of the Christus. It is indeed the sight of this Cross that makes cowards of us all. It is no dream but it is one of the great facts in the history of the world.

Not in one place alone but everywhere, not only in all the past but in the present, we may see true human heroes who have been despised and rejected of men. They are the martyrs of philanthropy, the martyrs of science, the martyrs of literature, the martyrs, indeed, of progress in all the higher walks of life, for, by being loyal to the very best that is in him, a man is forced to antagonize certain ideas which are dominant in his day and, for this, he must in some way suffer. This,

then, is his cross which he must bear as the result of his ideals. If he is not actively persecuted he at least stands as an alien, isolated because he is out of sympathy with his immediate environment. Progress has been marked by a series of men who have been, so to speak, crucified by their fellows but reverenced and followed by the generations that came after. The light had shone in the darkness and the darkness had comprehended it not.

Christus is entitled to the KINGSHIP of the world and this primacy or headship flows from the very nature and constitution of the race. The only righteous rule is that of the human element and this alone truly makes for man's happiness, so that the hope of all men, if they could but see this, would be for the ultimate victory of the human spirit which shall conquer the passions of men and establish justice, reason and peace.

All history shows a very slow but a very steady and persistent tendency in this direction. Social progress has been marked by constantly broadening rules of conduct. Ethical ideals steadily become more exalted, are more and more valued for their own sake and tend to become more and more a definite and powerful social impulse. The regeneration of the race lies entirely in the final recognition of Christus as REX ET IMPERATOR. Man ignorant, prejudiced and selfish, so far as he now sits on the throne, is merely a usurper of prerogatives not truly his and so his reign has been, is now and always will be marked by corruption, turbu-

lence and disaster. Thus far the true King has in a large degree been an exile from the seats of power. Deposed by the passions of men the true human is forced to behold a carnival of selfishness which he is powerless to prevent.

Misunderstood, unappreciated, jeered at, as he may be by the vulgar mob, crowned many times with thorns and pierced by spears, yet, despite it all, ultimate victory will be his, for the history of a hundred generations of men reveals tendency in this direction. However slowly the human manifests its power it will finally vindicate its title to supremacy. Until it controls the world the old status of chaos and suffering must and will continue, for there is no real, permanent solution of social, political and industrial problems except the placing of power where it belongs in the hands of the best, purest and noblest men of the race who constitute and are the human element — the Christus.

Man has in the past thought that he could destroy the human, but it has always come to a resurrection. It has always survived, risen from its ashes, vindicated its title and asserted its dignity and worth. Man may crucify humanity, but it will rise again. If streets were red with the blood of citizens, if homes were destroyed by law-defying mobs over a large area, reducing society to seeming chaos, the student of history would know that this was merely a temporary break and that, however disastrous it might then be for families

and individuals, law and order would in time resume control and that the lesson would in the end make society wiser, purer and stronger. Slay a bearer of the human message and in three days another will deliver the message, for grim and undaunted the human spirit, son of God, goes forth to war with all that is low or vicious in man. It is essentially invincible.

The end of all is to be, at some very remote period in the future, CHRISTUS TRIUMPHANS, for as civilization advances, the work of the human element accumulates and becomes more and more impressive; the spirit in which it was done gradually reaches even the mind of coarse man; the greatness and value of the service rendered tends to be more and more realized, so that the empire of the human dead over all the living increases from age to age.

This is the empire of the immortals which embraces all the mighty manifestations of the spirit in the great past. These remain as the precious heritage of the present and grow in power. The experience of each generation adds an item to the environment of the next succeeding generation, to which that has of necessity to adjust itself. Thus society by the inevitable results of its own psychical activity is continually being forced to modify and improve its environment, and this constitutes our law of social progress.

VII.

THE TRINITY.

If now we seek for a term which, as a symbol, may connote and designate this entire conception of cosmic force, spirit and collective humanity as Christus, we find it in the term "Trinity," which may properly imply all that thus far has been written in the pages of this book. It does not refer to anything in the nature of God, but it is merely a term or word invented to designate the summary of all our thought about God. It indicates a systematic and logical arrangement of such thought, and its value rises from the convenience of having a symbol which shall thus briefly characterize, by a single word, an entire interpretation of the universe. It merely refers to a clear sense of the relation that seems truly to exist between the three ideas of cosmic force, spirit and humanity, and these ideas all come to men as the result of observation and experience. It rests upon what seems to be a reasonable interpretation of certain unquestionable facts, with which every man is, or may be, entirely familiar. It does not involve an attempt to explain things that are beyond the ken of ordinary men, but deals with things which a man must see, if he consciously sees

anything at all, and it seeks to explain what he is eager and curious to have explained, if he rises to the level of reflection about anything beyond mere physical existence.

We do not, therefore, absolutely need to add anything to what has been said already, and so, by reference, we include in this chapter all that precedes it. We only seek to summarize or restate the matter so as to bring out more clearly the essential relation which necessarily subsists between the three ideas and to show that one symbol may connote and imply all of them and at the same time may emphasize this relationship. It is a trinity of related ideas involving a relation so essential and necessary that neither idea can be adequately grasped apart from the others. Spiritually interpreted it is the great and final symbol of the Christian faith.

The idea or thought of God as cosmic force is the first of the three ideas which constitute the Trinity and it is itself complete and final. Nothing can really be added to it except by way of further explanation of what is already implicit in this first idea. The two other ideas simply unfold and develop this, being, as it were, corollaries to the main proposition. The first idea is, then, cosmic force conceived as the transcendent, unfathomable source of all things, the efficient cause of all life, that which underlies all phenomena whatsoever. We marvel at the force that

is disclosed by a single human genius, for we cannot fathom it or comprehend it. Try to conceive a force that equals all human genius, not only as it is now but as it has been during all the centuries; not merely in one department but in all. Add to this the ceaseless operation of this force, not only in man but as it is in animals, insects, birds and fishes; not only as it is in all organic life but in all inorganic forms; not only in one planet but in all planets. Try to conceive a force that never fails to operate for a moment of time in millions of years; that operates with the same exactness in planets that are millions of miles apart; that not only now operates but that always has operated and that always will so operate, absolutely without any break, suspension or change. Conceive this stupendous whole, with its infinite adaptations, its ceaseless flow of life in countless forms, all moving with the utmost precision, obedient to the same law always and everywhere throughout all space and all time, and this is the cosmic force or God.

This conception leads man to see that he himself is a manifestation of this cosmic force, and then it is altogether from his observation of himself and his race, from his experience and theirs, that he secures the two ideas which, added to the first basic idea, give the trinity of ideas concerning God.

We study cosmic force as it is disclosed in inorganic life and then as it is in the organic life. In this latter

we trace out a wonderful expansion until it culminates in man as having the power of conscious reflection with all its consequences. This last disclosure *seems* to be unique. An otherwise dumb universe *seems* to rise to consciousness in man. This must be due to the operation of cosmic force in and through man and so we come to feel that man discloses the force in a subtle and peculiar phase, which, so far as we can see, is restricted to the field of human life. We call this spirit, but we must always remember that this is not to imply that it is different from cosmic force but that it merely connotes that force as it appears operative in the field of man. Spirit, then, is a term that we use to designate God as manifested in each man as the source of all his enlightenment and psychical capacity, as the power whereby he is able to understand and appropriate to himself the example set before him by others and in his turn to become an example to others. It is the entire operative force that is and always has been present in human beings as the cause and explanation of their humanity. This is the second idea in the Trinity.

Man then perceives that this activity of spirit appears as a process that has always been going on since the history of man began, for that history is really but little more than the record of the ceaseless effort of spirit to reach visible incarnation of itself. This, indeed, seems to be its necessary mode of expression. Man in the great aggregate, humanity regarded as one

collective whole, represents the degree in which this incarnation has taken place. The very quality that constitutes our humanity is our susceptibility to spiritual influences. Our sensitivity, our capacity to be inspired, is what determines our status as human, for this is the cause of every great and noble thought, ideal or deed.

In comparison with the whole idea of cosmic force how small and frail a thing is man, how brief his span, how puny his powers, and yet in his human estate he is the highest and crowning manifestation of the great force itself! That the high type of man as human is essentially an incarnation of God, through the indwelling spirit, gives us our third idea of the Trinity.

Therefore we have: *First.* God conceived as cosmic force immanent as law throughout all nature. To this, the broadest and most comprehensive idea, men have given the symbolic name of FATHER, looking at the universal force as supreme in might, authority and power; as the source of all life; as that which protects, nourishes and maintains all that was or is or is to be. The word "father" came from a root which meant to protect or preserve, and its ancient meaning was this rather than actual parentage. The other early ideas connoted by the term were those of power and authority. In late Roman law it referred not so much to actual parentage as to the legal position as titular head of the family.

Indeed it did not necessarily imply parentage at all nor connote affection or sympathy. The fundamental idea was that the father was invested with full power over the family and that this was inherent in the very nature of things. What he did was necessarily legal and right. The senators were called Patres, meaning those who had hereditary right to authority over the community. A clear illustration of the ancient meaning is still found in the use of the term as applicable to a priest, for then it merely means rightful authority and legitimate supremacy over his flock. As a symbol applied to God it therefore designates the undeniable power, absolute authority and rightful supremacy of that mysterious force which in its operation appears to us as the law of the universe.

Second. God conceived as a force immanent in man as the potential source of all psychical capacity. There is this one universal force to which every man has potentially free access, whereby each individual man may become one more of its incarnations, which means that he may become one more manifestation of the heroism and grandeur of which human life is capable. This universal force is within or behind the individual force and it is this that explains the sanity, poise, self-control, self-reliance and nobility of character that we find manifested in individual men. They rest upon this universal force immanent within them, a source of inexhaustible, reserved power with which they

are in direct and immediate touch. Of this man is at first but dimly and obscurely conscious. To develop this consciousness is his individual life work. To become truly and visibly what he is at first only potentially is his spiritual task whereby he vindicates once more the truth that the divine force can be thus incarnated in man, and this, in a metaphorical sense, is to lead his life *ad majorem Dei gloriam*. To this idea men have given the symbolic name of HOLY SPIRIT.

Third. God conceived as incarnated in human beings. The visible result of this is collective humanity, which received the symbolic name of the SON. This again was specifically idealized as Christus, the ideal or perfect man. In antiquity the term "son," besides its commonest meaning, also expressed essential affinity, intimate connection, whether material or spiritual. Thus sons of the prophets were their disciples, sons of death were those appointed to die, while sparks were sons of flame. The term, therefore, connoted some essential affinity, some intimate connection between humanity and God. The term "Christus" concentrates the whole conception in that of the ideal man, the highest and finest type of human character, which rests upon all that has been disclosed as possible by the actual life of human beings. Thus by using the term "Trinity" we may refer to Father, Son and Holy Ghost and so, by a single word, refer to all that we have tried to set forth in all the preceding chapters.

The Son is not God but is, in some measure, a true manifestation of God along psychical lines, is therefore God under human limitations, God so far as that stupendous force can be incarnated in man. Christus is not any single individual but is an ideal resulting from a contemplation of the whole field of human existence. It is not the less real because of this but the more real. The term "incarnation" refers not to an isolated and abnormal fact, not to one single, detached event in history, but to an age-long process, whereby every human life is, in a measure, an incarnation of God. The process is continuous and progressive. Every age sees more and more human lives that effectively incarnate the divine force.

All of our civilized life as we now have it is due not to one incarnation of God but to millions of such incarnations, to the fact that the universal force can and does seek to express itself in myriad forms through the agency of man. Upon this single fact rests all that we deem precious, all that lifts our life above the level of the insect and animal. All human living is the result of this. The only reason why you even think about this mystery at all is because there is in you a measure or degree of the subtle force which is God, which has evolved all that ever has been or is, maintains all that now is, and will continue so to evolve and maintain forever. In this stupendous evolution you have been evolved and of it you are a

part whether you are conscious of it or not. Upon you plays this force whether you recognize it or not. If a man rejects it and lives on the animal plane then spirit has failed to incarnate itself in him in any effective way and he ranks as the grass of the field, because, like that, he has in him no developed psychical capacity.

All true and enduring fame won by individual men rests on the fact that they have in an exceptional degree manifested the singular potency of spirit, have disclosed to the race the splendid possibilities of the humanized life, have shown man's nature, redeemed from animalism, as a life glorified, radiant and pregnant with all sorts of divine possibilities waiting to be born.

We never know anything whatever about any abstract quality except as we have seen it incarnated in a human being. Of love, justice, equity, mercy and sympathy, literally every conception we have rests on these qualities as manifested in some individual man. Our whole idea of the meaning of the word "divine" is secured by contemplating the best we have seen in human life, for all that is best in life is essentially spiritual. The possession of genius, as we call it, renders one man a veritable incarnation of the spirit of music and we then, for the first time, realize its possibilities. The orator seems to be an incarnation

of speech. We marvel at his fluency, wit and pathos and call it eloquence, but of this no man had so much as an idea until it had visibly appeared and been demonstrated as a fact. So, too, of the gifted sculptor, painter and architect. What idea would we have of the possibilities in that direction if genius had never created a cathedral? If it were not for the long procession of suffering martyrs what would we know of heroic devotion to an ideal, of the possible abnegation of the lower self, of unbending consecration of life to the furtherance of a high purpose? It is not one saint that has taught us the lesson as an isolated instance, but it is a steady and unbroken line of them that has disclosed what is possible for human nature always and everywhere.

The Trinity creates its own evidence and this we call the Scriptures, in which is disclosed the mind universal. These are all the literature made by humanity, not merely that created by a single race in one definite historical period but the literature made by the human element in all races and all ages. This contains the truth so far as man has been able to secure it, and to this the individual must go as the source of his strength and the means of his development. Through literature collective humanity is constantly speaking to men, conveying its divine message in countless ways. It operates incessantly as a force to which the human element of all races and all ages has contributed.

As this potential force called spirit develops it gives rise to reason, which, therefore, in some degree, is man's distinctive badge, while, in its highly developed and effective form, it is the marked characteristic of the human. By careful nurture of this, man secures spiritual growth while, in its absence, he does not and cannot so develop. His sole duty is therefore to develop reason and to live conformably to it, which means conformably to the spirit immanent within him, and, as this spirit is cosmic force or God, it means living conformably to the will of God, conformably to the law of the universe. To recognize this law as existent, as of paramount authority and to obey it is to be religious, which means the same as being in a high sense intelligent and reasonable. The religious man is therefore one who leads his life sanely, intelligently and reasonably. Nothing is more difficult than this and nothing commands more respect and admiration.

To compass it man needs assistance and this can only be secured through Christus, for every man who becomes human owes it to his environment, to the pressure upon his individual life of the collective humanity into which he is born and of which he comes to form a part. As an isolated individual he would never reach a conception of God. He is led to it by the Christus and so, relatively to his personal life, the seemingly most important element in the Trinity is not the Father

or the Spirit but the Son, who leads up to the others. Having done this the Son declares that the Father and the Spirit are greater than he is, that while he guides and saves he is but a manifestation of that towards which he guides and that he does this not by his own power but because he is the agent through whom the cosmic force works to lead the individual to the knowledge of itself as the universal law. Because spirit as reason is immanent in the Son he summons all men to obey reason and seeks to guide them into the reasonable life and is a necessary element therein, but a part of his mission is finally to declare his own true subordination to the universal reason of which he is but a partial manifestation.

Thus Christus, while properly and truly exalted to the highest point of intellectual importance, is essentially subordinated and claims only to manifest that ideal character which all men ought to attain and which potentially they are fitted to attain by obedience to reason. The idea of the Son must be subordinated to the other ideas. They are eternal verities while the Son rises in time, is metaphorically born of spirit, and may come to an end, for if the race of men should entirely cease to exist then the Son would necessarily come to an end, for God would cease to be manifested in man, and the incarnation would no longer be an existing fact. Christus is therefore not God, for humanity is not cosmic force itself, but

merely a manifestation of it in time and in the world; but, in any particular time and in this specific world, Christus is the climax of all manifestations of cosmic force and so is the crowning glory of the universe so far as that is open to men's finite comprehension.

These three ideas, involving a spiritual interpretation of the universe, are the greatest conceptions man has yet had. As they are all contained in the single term "Trinity," that becomes the greatest of all religious symbols and connotes the highest thought of the truly human element in all ages. Properly interpreted it marks the end of false ideas about God.

VIII.

JESUS AS CHRISTUS.

EVERY race and nation and age has its own peculiar and characteristic conception of the Christus and so, in a measure, does each individual man. In every case it is the result of the special environment, of which it is the distinct and even unique product. Certain names come to stand for the type of ideal character for certain periods and peoples and, as such, become concrete objects of worship. They then tend to obscure the larger and nobler conception until it is almost lost from sight, until its true significance and the law it represents are utterly forgotten. Thus Abraham, Moses, Brahma, Buddha, Confucius, Zoroaster, Mohammed and Jesus come to take in the popular mind the place of the universal Christus, who really is not only all these welded together but is a thousand times more.

For the sake of securing, in the clearest and most impressive manner, this universal conception, I have deliberately excluded every concrete and restricted form which it has from time to time tended to take. All such local conceptions have been and are partial and imperfect and tend to become mere superstitions. I have therefore tried to secure a point of view that

should allow me to conceive the truth as universal, all-inclusive and independent of time and place, seeking ever to present essential and ultimate Christianity as it exists and always has existed regardless of any of its peculiar historic forms. What I have written was true three thousand years ago or it is not true now. It did not then, nor does it now, depend on any recognition by man, for it was operative and effective ages before man became aware of it as the universal law. It is a plain fact that always and everywhere men are being taught, modified and developed by their environment whether they know it or not and whether they will it or not, and this present spiritual environment, which is the essential Christus, is the total product of the long human past.

If there is any historic character that cannot readily be placed in his true relation to the universal law of development which I have presented, it does not seem as if any words of mine could be of any avail. If these pages reflect the history of collective man, many individual lives must typify and symbolize the racial life as here analyzed and interpreted.

Christianity, indeed, exists independent of any individual life, for it rests on the entire life of collective man. It has been necessary, and it may still be, to have recourse to the concrete, personal life, the idealized historical person, as embodying the Christus idea for the popular mind. This may still be the only

way in which it is possible to give the idea any potency with and over masses of men, but beneath all and behind all there still remains, and will remain forever, the great catholic ideal whereby the Christus "is not merely Jesus but is at the same time all the highest and divinest men who have had, or now have, his spirit and who have repeated, or do now repeat, the essential words of his life. The truth which alone is finally and absolutely true is that the Christus has always been with every soul and with all the world from the beginning of man's history. Jesus was humanity at its best. Everywhere and always there have been men who could not be satisfied except in finding out and claiming God, men whose souls told them that they belonged to God. All these are witnesses of that without which Jesus could not have been, — the oneness, the essential oneness of man's life with God.

"The highest and divinest men are the most truly men. They are the men whom we have a right to take as the true revelation of what man in his essential nature really is. The higher life to which man comes is in the true line of his humanity. It is merely the quickening and fulfilling of what man by the very essence of his nature is. The more he becomes irradiated with divinity the more, not the less, truly he is man. The fullest Christian experience is simply the fullest life. Whatever man does in his true human nature, undis-

torted, unperverted, is divinely done. Christian character is nothing but the completed human character. The Christian is nothing but the true man. Thus it is humanity that becomes and is our teacher of religion, the manifold interpreter of God. The pressure of the universal humanity on the individual human nature is the greatest and broadest approach of God to man. Jesus is the consummation and fulfilment of that presentation which God is ever making through humanity to man. But it is still true that the whole truth can and must come not to or through one man but to and through the whole of humanity. Religion is a quality of the total, undivided human life and through that alone can it utter itself. God bestows himself by the great, universal personality of man."

"Now, when we come to the ideas represented by Jesus *in the churches* to-day, it is all hopelessly blurred and indistinct. Underlying it all there must be a real personality but it well nigh passes recognition. At one time we see a poor Pilgrim, weary, dust-covered, ready to faint, knocking at a closed and inhospitable door. In another light we see a wan, pallid, bloodless figure hanging on a Cross. In another we see a stern Justice upon a judgment seat surrounded by all the pomp and circumstance of a great assize. In another we discover a gracious Shepherd, like Apollo with his lute, leading and guiding his flock. In yet another

we behold a divine Majesty sitting at the right hand of a great King. Which of these is the real Jesus? There are in the world several hundred millions of people who call themselves followers of Jesus. It would naturally be supposed that they held some single and well-defined conception of his person, his purpose and the methods by which he proposed to accomplish it, and that they would move, act and think harmoniously towards a common goal. Nothing could be farther from the fact of the case. About the only fixed and hearty conviction entertained by any fragment of this multitude is that the other portions are wrong. They fancy that because they all call the person whom they adore by the same name they all mean the same thing, but they do not. The Jesus of the Eastern church is not the Jesus of the West. The Jesus of the Roman mass is not that of the Salvation Army. The Jesus of theology is not that of the average pulpit, and neither of these is the Jesus of poetry, of art or of popular thought." There is the Jesus of the synoptic gospels and the Jesus of the fourth gospel, and they are so different that it is hard to consider the one as identical with the other. While still kept in his historical environment Jesus was, in the later gospel, transfigured into a transcendent personality and placed out of all relation to the plain facts recorded in the synoptics. This, however, was but a part of the process of idealization, for there is

the Pauline Jesus; the Nicene, ante-Nicene and post-Nicene Jesus; the medieval Jesus, who is the magician and wonder-worker; and, finally, the Jesus of a score of the most divergent theologies, each represented by a powerful institution. There is also "the Jesus of Criticism, who is even less historical and less conceivable than the Jesus of Dogma. Without coherence, without reality, too shadowy to be grasped, too subjective to be a real person in history, he becomes a detached, isolated being living in an abstract or ideal state. The result is that the world is lost in a wilderness of definitions, bewildered amid the confused voices of a multitude of messengers, all speaking at once and all speaking variant messages."

The plain truth is that Jesus has, for the people, become a symbol, has become the type of the ideal and perfect man without regard to historical records. Herein lies his strength and his vitality. Each individual conceives his ideal man and calls it Jesus, and he often does this in defiance of all history. Severed thus from all relation to historic fact the symbol is destined to have that hold on mankind which all pure ideals have and ought to have. It is difficult to create them and when once existent they are precious in the eyes of men. If there is a method peculiarly wise and requiring the very highest qualities of character to pursue it, men call it Jesus' method. If there is a

sane, intelligent and searching criticism, going deep into the motives of men and kindly but remorselessly exposing the weak points, men say that it is spoken as Jesus would have spoken. If anything whatever is best, noblest, purest and most difficult of attainment it is all designated as peculiarly the action that Jesus calls for. What we mean to say is that the net result of all the diverse interpretations of Jesus has been that he has become the world's Hero and by means of his worship men fortify and stimulate the creative energy and tendency to idealism that is an essential part of each man's nature. Jesus stands for universal idealism, for a spirit of universal beneficence.

The value to the world of such an ideal, and such a symbol, and such a hero, is incalculable, but it leads at times to exaggerations that are painful and socially injurious. An ideal is a great and valuable possession but it often needs to be checked and modified by reason to save it at times from actual perversion leading to destructive consequences. When a strong personality makes the ideal only an extension of his own self and feels that what he thinks ought to be done is exactly what Jesus approves, it may have serious results for those who happen to be in his power. Much greater is the evil when a commanding and resourceful corporation comes to conceive that its corporate will is identical with the will of Jesus and that all its action is therefore in harmony with the ideal. Such a power

may, in the very name of Jesus, check and even prevent the spread of his spirit.

The one great corrective of all the aberrations and idiosyncrasies of individuals and institutions, in this respect, is a study of the larger, catholic Christus, which steadies and gives poise and balance to all our thinking. It comes to explain the real place held by Jesus and by all who in any degree are like him and it does this regardless of the special views any individual may hold as to Jesus, because the idea is great and broad enough to include them all.

The exclusive devotion of the churches to the mediaeval conception of Jesus has led to their almost entire forgetfulness of the essential Christus and of the Spirit and of God himself, who has in them been displaced by Jesus. In a word, the undue exaltation of Jesus has banished the true idea of the Trinity and substituted for it a conception of which no man now desires to speak and which no one knows how to explain or defend. The necessary thing in all the churches to-day is to subordinate Jesus, as he himself requested, to the larger and more catholic ideals and thereby save for him that reverence which is really his due, by no longer claiming for him what he himself repudiated.

Through all these long centuries, at the end of them as well as at the beginning, despite endless discussion,

attended by every form of passion and prejudice; despite all the fraud, intrigue and selfishness connected with institutions nominally created to advance and exalt his fame and power; despite all the cruelty practiced in his name, the world has been agreed, and is now agreed, that this much at least is true, namely, that Jesus loved his fellow-men and all of them; that he willed to spend his life, and all of it, in their service; that his character was high and unquestioned; that he displayed unflinching devotion to duty; that he had always the tenderest regard for the weak and suffering; that his mind was of uncorrupted purity; that the quality of his love was entirely self-sacrificing and went out not only towards his friends but also towards his enemies; that he did what was just, merciful and kind; that he spoke what he believed to be true and all of it; that he was free from pride, envy and jealousy; that he was a supreme example of patience, humility and courtesy and was entirely free from guile; that he accepted his own burdens calmly, bore them with courage and fortitude and helped others to bear their burdens; that he was no respecter of persons but recognized every man as equally his brother and neighbor; that he sought always to know the truth and all the truth; that he did exactly what he believed to be right without regard to expediency or the consequences to himself personally; that his one comprehensive message was that it is our chief

duty to make the world better and happier by our presence in it; that all sin is at bottom selfishness, as all righteousness is, in its essence, love; that we must seek the welfare of all who are or may be affected by our actions and must never seek to secure an advantage for self at the expense or loss of others; that he was free from this sin of selfishness and was actively filled by the spirit of universal beneficence and disinterested love; that he manifested all this in such a unique manner and degree as to fix and hold the attention of his own and all succeeding centuries. On this all men have agreed and it is this that the name really connotes in the world to-day. This ideal is now burned so deeply into the racial consciousness and has been for so many centuries the recognized verdict of mankind that the name of Jesus will never cease to be a religious symbol typifying the ideal and perfect character. It has come to be all this, independent of and in despite of theological definitions and formulated systems of thought, and as such will survive the wreck of all theologies and all formal systems. Men may discuss as they please but the world knows what it means by the name of Jesus and knows very little about the metaphysical discussions concerning his person and nature. Jesus stands for the ideal man and whoever, in any degree, measures up to what the world conceives to have been his life and his ideas, will forever have the respect, affection and honor of

men despite all ecclesiastical and sacerdotal cries of heresy. Because of this Jesus stands in all popular thinking as and for the Christus. Men may not discern its larger and profounder aspects, may not feel at all its philosophic force nor see it as the explanation of life, but in Jesus it becomes for them concrete, effective and real.

The admiration felt by masses of men will always idealize a great man and the process is successful by the gradual elimination of facts. Now, in very truth, there was in the case of the historical Jesus no real break with natural laws, nothing abnormal or anomalous. "His life was the natural result of all the previous growth of humanity and simply realized in a concrete form the noblest ethical ideals that had been held for ages by the best men of the race. This goes beneath, and outside of, all disputable matters and rests the divinity of Jesus upon his true and exalted humanity. It is the verdict of the universal religious consciousness. Theologians and ecclesiastics have tended actually to conceal and hide the real Jesus in a mist of superstitious wonder, whereas he was the fruit of an age-long reaching up of reason, conscience and will towards a nobler ideal of human life; the result of an educative, disciplinary experience of many successive generations; a natural, rational, easily conceivable development that has indeed been continuous to this very day and

that will run on indefinitely into the future. In this age-long evolutionary process, this incessant racial development, this racial yearning upwards towards the human ideal, Jesus will ultimately find his true place, freed from the myths and legends which have so long prevented a true perception of his real character by the multitude of believers. It will lead men to see Jesus as a natural part of the world's history, the manifestation of human forces working in his race, and in the larger life of man, towards one ideal of character. We can trace the plain growth of this ideal, the patient travail of the world towards the light. We can see the same forces and laws working everywhere, under the modification of the varying external conditions; the same appetites, passions, aspirations, hopes and faiths emerging in every people in the parallel stages of development. They reproduce the same forms and contents in the same order in widely severed peoples. These are a voicing of the human spirit in every tongue, disclosing the same course of ascending life, the same trend of thought, proving that, while there are many forms of religion, there is only one religion, of which these are various stages of development. One divine reality everywhere shadows itself in the one human ideal, visioned by the soul of man. The flower of every race exhales one aroma, the breath of one spirit. One face grows upon the manhood of every people, the mask of one life is back of all. The light

of life everywhere resolves itself into one light, ever moving on towards the day. The progress of every people is towards one human ideal, imaging God. Everywhere a new and more glorious order is struggling to emerge from the ethical chaos we call civilization, awaiting only some regenerative enthusiasm for human rights to thrill through the seething mass. Humanity is becoming conscious of its great possibilities. Everywhere humanitarian activities are multiplying, foreshadowing the rise into the racial consciousness of the noble, catholic ideal of the universal Christus, the real core and heart of religion. The world is ever coming more and more to recognize the reflection of the universal mind in the reason, the conscience and the affections of humanity." It means in time a warmer flow of social sympathy, drawing classes and nations into the bonds of brotherhood. It means the recognition of the regeneration of earthly society as the true aim of man. It will stimulate a more generous enthusiasm in the service of mankind, the sacrifice of more and more by the individual to lift the race to a higher plane of actual living now and here.

It is because, whether rightly or wrongly, men do vitally believe that Jesus stands for all this, that he is the ideal of men now and forever, and when they speak his name they connote thereby every heroic, beneficent and saintly life whether past, present or future, all of whom are thus typified and symbolized. Thus Jesus

has come to represent the universal Christus and the influence of his name is leading to the broader fields, more glorious because more fruitful than those in which men have so long been contented to live.

The prevalent and historic doctrine of the divinity of Jesus has but prefigured the ultimate divinization of humanity itself, which is capable of rising by continuous stages of moral progress upwards to God, as the end of that progress. The heated discussion as to the divinity of Jesus has, after all, been only a query as to whether divinity does not in some way reside in us all. Unconsciously men have linked their natures with that of Jesus and have fought the battle of their own destiny in arguing his exaltation. Thus the great battle for the dignity of our human nature has been fought around the standard that bore his name and through it all he has typified the whole race on its nobler side and has always been identified with its highest aspirations. The creation and development of the Jesus ideal has been a great and unique feature in the growth of humanity. It has indicated the presence of spirit, which alone rendered it possible. Its future correction and modification, which is inevitable, will equally be the operation of the same spirit. The Jesus ideal has indeed led the way towards the greater ideals which are to come and has perhaps been an indispensable element therein. The exaggeration and false emphasis will pass away but the splendor and

nobility of the real human Jesus will forever remain. Complex, diverse and clashing as have been the ideals clustered around his name, it has all indicated, and has resulted from, the racial yearning and individual aspirations after God. Under the influence of spirit there has been a steady movement towards the unification and purification of these ideals, leading towards the final conscious perception by men of the Christus as universal. The church has maintained with the utmost vehemence that there was one incarnation of God, and has clung to this idea with great tenacity, but it has had no clear perception of the profounder idea which was the legitimate conclusion and inevitable consequence of the doctrine as to Jesus. Its ideal incarnation was but a specific instance of a universal fact, leading up to the conception that the human is, in its very essence, the medium of the divine; that all men, in proportion to the development of their humanity, are capable of incarnating the life of God. The traditional theology has therefore been spiritually defective in its insistent limitation of the truth, whereby it has concealed the greatness of its own thought and come very close to a denial of the higher truth by its devotion to the symbol or ideal prefigurement of that very truth. The future need take away nothing from the truth as it has been supposed to be found in Jesus, but it will merely open out that truth into its broader and more fruitful significance.

I believe that this book is in essential harmony with the truth as I believe that it really was in the mind of Jesus, and that the conventional thought that now characterizes great institutions that bear his name is entirely out of harmony with such truth both as to form and contents. Our task is to disentangle the religion which Jesus really professed from those forms of religion which have fabricated out of Jesus their central and exclusive object, which have taken a distorted description of his life as their philosophic basis for theory and dogma. After worshiping Jesus as God the world is to reach a living faith in the God whom Jesus truly worshiped. Instead of an oriental worship and adoration of Jesus as a fetish or idol the world is going to try to realize the ideals truly held by Jesus in our social living here on this earth. Worship of an individual is to give way to obedient service to the idea which underlies that entire individual life and has given it such peculiar potency.

That Jesus was in a real and intimate relation to God; that he was a genuine and visible incarnation will forever be true, but it is also true that all men stand potentially in that same relation, that they all partake of the divine nature, work out the divine purposes and seek to realize the divine ideal. The divinity of Jesus is therefore the key whereby we are to interpret the lives of all men. In clinging to the ideal Jesus, the church has by its fidelity unconsciously served all

subsequent ages, but the day is near at hand when the traditional limitations of the ideal will for all reflecting men be seen to involve a profound and socially injurious error. The prevalent loosening of grip on this doctrine is really only an incident in the taking a firmer hold on the larger truth which has all the time been implicit in the lesser, conventional statements, so that the future will see not the destruction but the fulfilment and realization of the age-long faith of the church.

BOOK SECOND.

MAN AND HIS PROBLEMS.

BOOK SECOND.

I.

THE NATURE OF MAN.

FROM typical man comes by evolution the best that we know of life, and yet he is capable of being the worst of all living creatures and stands as the paradox of the universe. He is the easy prey of those who seek to exploit him and too often the despair of all who seek to help him. He is capable of exaltation and equally susceptible to those influences that degrade him. His presence may be a productive blessing and yet it may be a most destructive curse. He is certainly a riddle and a paradox, the unsolved conundrum of the Sphinx.

It is common usage to refer to the lower and higher nature of man. It is certainly convenient to do so, and it is so interpretative of what seem to be facts that it is likely to continue for a long time. It is, however, really incorrect, for man has but one nature. When this develops in harmony with its true laws he discloses what we call his higher nature, but when he lives in antagonism to those laws, or in forgetfulness

or ignorance of them, he discloses what we call his lower nature, and yet all the time it is one nature. The truth is that in the one case he has grown in a normal, healthy way and is a manifestation of the highest life of which we have knowledge. In the other case he has failed to grow and develop and so, relatively to what he might have become, he seems stunted, abortive and dwarfed.

The so-called lower nature may therefore be more properly designated as man's nature existing under conditions that furnish nothing to stimulate and produce a healthy development of its potential capacity. The natural man is man undeveloped, man in the rough, so to speak—like a log which may be made into something beautiful, but which, at this moment, is a rough log and nothing more. The log may be cut into diverse shapes and may then be skilfully treated so as finally to receive a high finish and become really artistic, disclosing a marvelous complexity of waving, outlined circles of many hues and shades. To see all this possibility in the rough bark-covered log, lying in the mud, may be difficult, but it is all there to the eye of intelligence. The higher nature is merely the innate capacity of man cultivated and developed, while the lower nature is this same capacity lying dormant or perverted and spoiled.

There are countless variations or gradations, so that only in the most general way can men be classified.

Broadly speaking there are, however, three great classes:

First. There are those men who are worse than any animals, more vicious, more degraded, sensual and repulsive.

Second. There are those who seem always struggling between what is good and what is bad; who seem to aspire towards the good but generally in practice to move toward the bad. These seem to have more desire for virtue than capacity to acquire it, more power to see what is right than they have ability to do it. They have lost the contentment of the animal without obtaining any real equivalent therefor. They seem to be conscious that they are under a law without having capacity to obey it and secure its benefits. They have an ever-present consciousness that life is a failure, that what they do is a mistake, and yet they seem to have no ability to do more or otherwise. They obey the law of their being in a degree, but not in such a degree as to realize those blessings which result from a full obedience. All is imperfect, incomplete, inadequate, and it makes mortal life a tragedy whose dominant key-note is failure. They oscillate between the allurements of the flesh and those of the spirit, generally yielding to the former and so losing all rewards of the spirit. They may have great acumen but they lack any true spiritual force. With occasional visions of the higher realms of life they, on the whole, live in

the lower. Their distinctive hall-mark is of the lower plane.

Third. It is probably true that no mortal ever escaped belonging in some degree to this last class, and so the best of lives have always a tinge of imperfection and incompleteness; and yet in a very substantial degree some do struggle up into such compliance with the laws of their being as in a large measure to reap the harvest of real happiness and satisfaction flowing therefrom. This we call the human class. It has always been a small minority, but it proves what the nature of man is when once it is realized, when once there is obedience to the laws governing its development. Humanity is, therefore, that life which is natural and normal for all men but which the great majority lose by disobedience of those laws. It has taken ages for man to discover them, see the results of obedience and come to a true apprehension of the dignity and majesty of the law. Blinded by false theories, deceived by vain delusions and sophistries, hoping in some way to cheat the law, to secure the blessing without paying the price, men have stumbled on towards disaster, but they have always found the law stern and inexorable, enforcing its decrees without mercy.

The true law of being for a man or a plant or for anything whatever is such as will develop the plant or man or thing to its best estate, such as will most

thoroughly bring out its hidden capacities and qualities. This is the rule we always apply in forming our judgments. A plant kept in darkness or under other unfavorable conditions may, indeed, live, but it will be stunted and imperfect. Its normal type is what we find when it has had sunshine, proper soil and all the most favorable conditions. We never take the worst rose as the true type of the flower, but we seek for the best and say that this is what we produce when all is favorable for its culture. So if a tree has grown in a rocky defile where the lack of space for its branches has forced them into a dense tangled mass without beauty, we do not say that this is a true type of tree, but we look for one that stands in the free, open space, whose symmetry and beauty tell us what a tree really is when it has a chance to develop naturally and normally. We properly judge everything by its best and not by its worst specimens. We judge by those who have had every opportunity to show what is in them and not by those that have been repressed and denied proper care and sustenance. As we judge the inanimate so we must judge man. The true type is therefore man at his best, man developed into human. That which enables him so to develop must be the true law of his being, for everything becomes better by obeying the law of its being. Such is the general and even universal law governing everything, and it could not well be otherwise.

Undeveloped life is crude and worthless like everything else in that condition. Its only possible value is as a basis for reaching good results by proper treatment. It is only because it has the possibility of ripening into full fruitage that the crude is worthy of any consideration whatever. The lower plane of living is, therefore, a plane of immaturity and arrested development, in which life is seen as stunted, dwarfed and repulsive. It is the plane of spiritual failure and disaster. It is, when thus perverted, characterized by ignorance, prejudice and selfishness; by hatred and cruelty; by drunkenness, licentiousness and sensuality; by falsehood, slander and malice; by fraud, treachery and intrigue; by envy, covetousness and jealousy; by gluttony, cupidity, avarice, vanity, greed and dissimulation; by vulgarity, obscenity and ugliness; by filth and nastiness of body and of mind; by the lawless, anarchistic spirit; by a rebellious and discontented mind. These personalized constitute what is called the Devil — the relentless foe of mortal man; the cause of his misery; a foe that is of his own household, for, outside of man, these elements do not exist elsewhere throughout the whole universe so far as we know. This is the great dragon on which Saint George, symbolizing humanity, strives to place his foot in token of victory.

Against these we have, as characterizing the higher plane of life, developed into its best human estate,

enlightenment and open-mindedness seeking wisdom and truth; love, mercy, compassion and sympathy; justice and equity; courtesy, patience, sincerity and generosity; self-restraint, fortitude and temperance; benevolence, gentleness and kindness; chastity, cleanliness and purity; candor, truthfulness and fidelity; the forgiving spirit, tolerant and charitable towards all; the thirst for knowledge; the love of all that is beautiful; the ceaseless search to discover the laws of the universe and a desire to obey them. These personified constitute what we call the Christus. They are the source of man's true happiness and are in harmony with the normal laws of his being. To live truly he must obey these. Every evasion carries its penalty, and utter disobedience leads to spiritual death.

Life on this higher plane, when considered in the sum of all its individual manifestations, is truly called the Kingdom of God, in which humanity has its life, to whose laws it is obedient, whose pleasures are wholly intellectual and spiritual. It is thus not a kingdom far away, in a remote future existence, but it is to be realized and entered here and now. If for you it is existent at all, it is within you. If you find its laws anywhere you find their sanction and interpretation within yourself, and it is only as this capacity to discover its laws is personal to you that you can realize the ideas of this realm and become a citizen thereof.

When a man rises to definite consciousness of these ideals and wills to choose and follow them, this is the turning point of his life and is what is called conversion. If it be a reality and he actually succeeds in entering this higher plane, it is called his new birth, for it is his entrance into humanity. His first birth is as man, but his second birth is as human. Many there be that seek this kingdom but few there be that find it, for the way to it is straight and narrow.

In every city the mob dwells side by side with those who are learned and noble, and so, too, in every man, however cultivated he may be, there is in the depth of his nature a mob of low and vulgar desires which are the still unsubdued remnants of animalism. If this mob be not rigorously repressed and forced to keep in its hiding places, it may do more damage by a day of revolt than can be repaired in a long series of years.

The great multitude sweeps along on the broad highway, crowded, noisy and turbulent. It is a great mass of struggling, quarreling men, each fighting for his place in deadly competition with those about him; stealing from each other, now openly, now stealthily; pushing each other over precipices to make more room; waging deadly and destructive war for the securing of those things that may gratify and satiate passion and appetite. This is the hell of the lower nature of man, the broad way that leadeth to death, and many there

be that find it. This is what is called the world, a carnival presided over by the devil of ignorance, prejudice and selfishness. Humanity seeks to overcome and conquer this terrible world. The human renounces the world, the flesh and the devil, and seeks to live in the Kingdom of God. He renounces the evil to live in the good. He leaves the coarse and vulgar distractions and excitements to live in the tranquil peace of the mental and spiritual realm in company with the humanity of his age and in communion with all the immortal spirits of the great past manifested in history and the noblest literature. He seeks happiness in art, music and literature; in the development and refinement of his taste; in the creation of more art, more music, more literature. Thus he lives apart from the great crowd, and possibly in isolation and retirement, but happy and contented, for he is living in the Kingdom of God. He is living conformably to the laws of his own being.

II.

KNOWLEDGE — WISDOM — TRUTH.

KNOWLEDGE in a strict and true sense is the characteristic prerogative of man. Of all living creatures he alone seeks, acquires and imparts it to others. It is the conscious perception of facts and is always the result of experience and observation rendered possible by a certain sensitivity which is itself a capacity or power to react on such experience and which develops into the power to reflect, perceive relationships and form judgments. This sensitivity we have said is due to the presence of spirit as a part of man's very nature.

It seems to be a plain fact that, in some subtle way, man is sensitive to experience as the plate in photography is sensitive to light. The plate, however sensitive, would never receive a picture until properly exposed, and would not then fix and retain it without proper treatment. As it exists prior to use it has a power that is entirely potential, but it is there and must be there, or no picture could be secured.

Man has an eye which gives him capacity to see, but he cannot actually see until there is light which reacts on the eye. If he were kept in utter darkness he would never have any more idea of vision than a

blind man. There is every grade of delicacy in the eyes of different men, from the artist, sensitive to every shade, perceiving differences where others see only sameness, to the man who is color-blind, and so on to those who are absolutely blind, possessing no capacity at all. This capacity may be said to be innate, but the actual realization of vision depends on the coöperation of light. Man's ear gives him capacity to hear, but he can actually hear only when there are vibrations or waves arising apart from the ear and reacting on it. It is the capacity plus the external factor that gives him the idea of sound. In this respect there are countless gradations of delicacy, from the musician's ear that can detect each separate instrument in the orchestra and tell whether or not it be well played to the ear of the deaf man who has no capacity at all.

The same is true of taste, smell and touch. Now in sight it is not the eye that really sees, but a something behind the eye which is behind all the other senses in the same way. It is this which receives the telephonic report, so to speak, from these senses and interprets or converts it into knowledge. This something is the spiritual capacity innate in man, which until acted on by experience leaves him as devoid of knowledge as the unexposed plate is of a picture.

We are tempted to speak of some of our ideas as innate or intuitive, but they are really not such at all,

but are data of experience. However clearly we may seem to see them, however early they may come to us, however irresistible may be our conviction of their truth, however necessary and inevitable they may seem to be, they do not appear until there has been adequate experience, observation and reflection, on which they rest in the same way that all other knowledge does.

Our field of knowledge has to do with external objects and with the internal operations of our minds, but the extent to which such material can actually be used by any individual depends entirely on the degree of his capacity. Some men can only react on the clearest external objects and then to a degree only slightly above the capacity of animals. Such men have and can have knowledge only in its lowest and crudest forms. The possession of this capacity is not due to any effort on the part of the individual, and in its absence he is unable to understand its presence in others, just as an animal can never comprehend the difference between himself and his master. Man has the innate capacity or he has it not. If it is not in him, neither he nor any one else can cause it to appear. The capacity to acquire knowledge is, therefore, the first test and measure of personality. Lacking this, he who is man in outward form is essentially animal, for it is only in the degree that he can acquire knowl-

edge that he can rise into the higher plane of life and can confront the possibilities of development into the human. Of all that may afterwards follow in his career, this is the necessary and first step. Without that he is not even the true type of man, and for him the path to humanity is closed as it is to the animals.

It has often been asked whether man can know the reality supposed or assumed to underlie the thing observed. If by real we mean any condition or state or quality of the thing that cannot appeal to or react on the innate sensitivity of man then he cannot know it, for only in this way may he know anything whatever. By real we properly refer merely to what seems real to our consciousness, and when it is so certified to us we cannot escape conviction of its truth, even if we try to do so. It is not necessary that we should have power to grasp the metaphysical reality if such there be. The phenomenal manifestation as apprehended by his consciousness is man's limit and he cannot go, and does not need to go, beyond this, so that, in each man, knowledge seems real to the extent of his power to apprehend it clearly and this depends on his power to reflect. Ultimate reality to him is this consciousness of reality, and in the nature of things as they are it cannot be any more.

All knowledge comes to man in the first instance as a discovery of something of which he had not previ-

ously been aware, and this in each case seems to be a sort of revelation. Suddenly there is certified to him something new and he says that he has made a discovery. If this capacity be recognized as essentially a manifestation of the cosmic force called God, then what he has discovered is a revelation to him by God, and so the phrases "man discovers" and "God reveals" mean the same thing and may be used interchangeably. This defines the limits of revelation, for nothing can be revealed beyond what man may discover by means of the force resident in him, for this is the cosmic force or God operating under the limitations of man's nature.

All knowledge in its origin bears this stamp of revelation. Facts which we have long known become commonplace, but there was a day when each fact came as a sort of revelation. How little attention we now pay to the telescope, the compass, photography, dynamite, the telegraph and telephone, the steam engine and a thousand similar things, and yet there was a day when, in each of these cases, the world was startled as by a revelation of things not hitherto even imagined. What one man discovers may become in time a revelation to all other men capable of apprehending it. From personal possession it may become the common property of the race, making all history the record of a continuous and progressive revelation of knowledge, for a remarkably sensitive and gifted man may discover and so reveal to others ideas which

those other men never could have discovered for themselves. Most men have capacity to apprehend and appropriate far in excess of their capacity to discover, whereby they enter into the labor of others and reap where they have not sown. To a man who has the capacity to acquire knowledge, this revelation to him personally is the great feature of his daily life, for the entire field of racial attainment in the great past is open to his individual exploration and, every year, the gifted men of the race bring to him the results of their efforts. This, indeed, constitutes the richness and value of the human life, namely, to be the constant recipient of knowledge as it were by revelation from God daily.

Man begins by accepting as true all facts apparently certified by his consciousness. Then comes, as he gains in power, the stage of scrutiny and criticism, which teaches him to regard as knowledge only such facts as are upon reflection and examination found to be demonstrably correct. He demands adequate proof and gives up many of his hitherto cherished facts because they cannot stand the test of critical inquiry.

But the acquisition of accurate knowledge, all-essential as it is for the first step towards human conditions, is, nevertheless, only the first step. Knowledge of isolated facts is almost useless, for the fact obtains value only when it is defined and explained by a theory and

combined with other observations into a law. Whatever be the fact, man must seek to discover just what it means, must endeavor, as we say, to interpret the fact. This interpretation whereby we discern the true and valuable nature of the fact is Wisdom.

The mass of men have knowledge while a few have this wisdom. Correct interpretation is, however, the basis of all certainty in dealing with facts, and hence is of the highest value. It is a small matter to know a fact, but it is a great matter to be able to interpret that fact, to get at its real significance, to ascertain the law which it exemplifies. What men need is not more knowledge of facts but more capacity to understand the facts they already know. The quest of the world has been for an interpreter, one who could explain to man the meaning of his daily experiences. What does it all mean? — is his ceaseless query. Always it is a fact to be interpreted, and the sole doubt is as to the soundness of the interpretation. Every such effort involves some degree of wisdom, while truth is wisdom carried to its highest point. That is to say, every interpretation implies some degree of wisdom, for even an unsuccessful attempt to interpret must be a degree above the mere apprehension of the bare fact. Now when we believe that wisdom reaches its highest degree and becomes really correct interpretation we call it Truth.

Knowledge is, then, the mere conscious perception of facts. Wisdom is the interpretation of these facts,

varying in degree of success. Truth is the final, successful, correct interpretation of these facts. Truth is therefore the pearl of great price. It is the only final thing. There are no degrees of truth, for there is nothing beyond the final and correct interpretation. What man seeks is this truth, the correct answer to his ceaseless query, the final interpretation of his ascertained facts. Philosophy is the love of wisdom, hence the love of interpretation, and so every man, who seeks to delve below the surface of things and penetrate to the hidden meaning, is a philosopher. As truth is the highest point of wisdom, the final word that can be said, it is clearly seen to be, in any strict sense, unattainable. It is an ideal towards which men work, which they always hope to reach, but which they never can be sure they have reached. There is and always will be an uncertainty as to what further light may be thrown upon the subject, and so the quest for truth will always remain open for ages to come, will furnish inspiration and employment for human faculties so long as human life continues. The real satisfaction comes not from the possession of absolute truth but from the development of our faculties by the search after it. If final truth could be disclosed at once and leave man no more uncertainty, no more need of reflection and study to gain it, there is no doubt but that it would be a colossal misfortune and not a blessing. This is a paradox and a riddle but it is clearly true.

Man finds his advantage in having this field for investigation, research and study, for it is the only method by which he can secure intellectual and spiritual growth. To seek to discover what is now unknown, to study for a better interpretation of what is known, to confront mysteries and delve for the secret that lies beyond phenomena, — all this gives man his one great field of opportunity and yields him his highest satisfaction. It is the persistent effort to discover what is hidden, the ever-present consciousness of mystery and an invincible determination to replace it by knowledge, that has made possible the intellectual life.

The true type of the human cannot remain inactive before the mysterious forces which surround him, nor be content with ignorance, nor acquiesce in the idea that any riddle is insoluble, or that any such task is too great for him to undertake. If he be truly human he must seek knowledge, wisdom and truth as the natural fulfilment of the law of his being. To him mystery is never a mere object for worship or adoration, but it involves a challenge calling all his powers to its study. Instead of being awed or abashed, he is stimulated into activity and feels the keenest interest and delight in his quest. He does not shrink from it, but goes forth as if to visit his native heath. He craves and must have some explanation, and it is only as he feels that he has secured it that he finds satisfaction and peace. Seeking it is purely a rational act, and

each man does it in the best way that he can. The differences in men in innate capacity and development lead them to very different results, whose diversity is nevertheless consistent with the fact that each man is conscientious and as rational as he can be. All aim at rational action, and it is only as a man feels that his act is such that he has any sense of certainty and confidence. What, however, seems to one man a rational explanation, so satisfactory as to cause entire cessation of effort for anything better, seems to another man to be even irrational and unworthy of a moment's consideration. The two men are at entirely different stages of intellectual development and they cannot help seeing the same thing in different ways. Each is simply following the light that he has. They have the same general aim and purpose, and, if they are equally sincere, they are alike entitled to respect and sympathy, irrespective of the results they attain.

Any man, who thinks that he has possession of final wisdom or truth, is merely deceived. Always there is the chance of a new vision more glorious than the old. Always there is the chance of a new and profounder perception of relationships, of a new and deeper sense of reality. The treasure house on its intellectual and spiritual side is inexhaustible. Standing on what man has achieved in the past the race moves on and ever will advance to greater knowledge and higher wisdom.

No man can ever say the final word on any subject. Humanity itself will never reach the end of the search after wisdom, since, as the individual gains power to see, the field of vision extends and yields him the same stimulus, thirst and inspiration as of old. Whatever they may hold as theory, all intelligent men are constantly seeking after more light, or, in other words, seeking after a better interpretation than they now have of the facts of life. This, indeed, is the primary condition of all intellectual life. The indolent and undeveloped man may and will cherish the idea of having final wisdom which relieves him of what he feels is the burden and trouble of further search, but this leads to intellectual paralysis.

III.

EDUCATION.

THE development of the natural man is brought about by what we call education, which may therefore be defined as the method by which man makes his way to the higher plane of human living. It draws out his potential capacity and makes him into what seems like a new being. Education, in this its broadest meaning, includes everything that comes to the individual from contact with his race. It is, therefore, inevitable that he, who lives in any sort of contact with society, should possess some education and disclose a corresponding development of his nature.

The transformation of man is wholly the result of his development under the play of educational forces which have been called into existence, slowly and painfully, by the race in its long evolution, stretching back into the remotest past. The race has itself created the environment favorable to its own development, having at the outset merely the immanent spirit or indwelling force as the germ of all this marvelous growth. How slowly all this creation of favorable environment proceeded is known only to the student of the earliest history of the race, and it is only by such

study that we can adequately realize the value and significance of man's achievement in this direction. Created by human exertion, it is sustained and advanced by that alone. Let the race for one half-century relax its efforts to maintain and improve these conditions and the work of ages would be undone.

We, however, generally use the term "education" in a restricted sense, confining it to the individual study of the racial results as disclosed in history, science and literature, but we never ought to forget that merely living in a civilized community, in contact with all that is thus implied, does truly educate and develop and that this may at times have very striking results where the individual power of absorption is remarkable. Education ordinarily implies book study, but such is really a small part of the forces that reach and affect individuals in an educational way. It is important to recognize this, for education by contact is the only sort that the great mass of the race ever receives. Among those nations that are called civilized, the great majority of men acquire all the ideas they have by absorption from their environment. The foundation of every man's education is laid also in this, for it always naturally precedes book study and it is always operative, in addition to such studies, as long as a man lives. No one can realize or measure how much he owes to what he receives and absorbs almost unconsciously.

But the tone or dominant note of every society is due to that small minority who are educated in the restricted sense. It is this minority that inspires and stimulates the whole mass. A man who cannot read absorbs a good deal from mere contact with those who do read. Those who read but little absorb from those who read much until the final source of the high ideals touches at last those great literary records of the race which are the fountain spring of power and illumination.

Education is thus the chief duty of man, for it is a duty whose full performance will lead to his doing all other duties. If he will not do these when he is truly educated, it is probable that he would not have done them under any circumstances whatever.

Education in its high sense implies clearness of vision, power to interpret facts and see their true significance and value. To educate is to open the eyes of those that are blind, to bring the light to those who sit in darkness, to enable those to see clearly who had seen but as through a glass, darkly. Many are born with eyes that are very near-sighted and live for years not knowing that other people have a more extended vision. On discovering the fact it is easy to call on the optician, secure proper glasses and at once live in a new world, so far as vision is concerned. Intellectually all persons are by nature in this condition of near-sightedness. Training and discipline supply

the glasses, so to speak, which overcome our imperfect and weak intellectual eyes, and enable us to see what would otherwise be beyond our vision. For him whose ordinary eyes are defective others may make and adjust the remedy, but the intellectual glasses each must make for himself. Parents, friends and teachers may guide and aid but that is as far as they may go. Securing these glasses *must* rest on personal effort. The glasses do not constitute education but are mere training leading up to it. They merely enable man to go out and look for himself and thus learn. School and college may help a man to make the glasses but it is the use of them afterwards that creates the educated man. This training simply extends and develops a man's natural powers and so opens up to him the possibilities of a new world. Thus all true education is self-produced, is a purely personal creation, the roots of which are reflection and persistent thought. We may guide another into the habit of reflection, but the pupil must then reflect and think for himself and the result of this is education.

The trained man is one who is merely ready to educate himself by means of this acquired training. That a man is a graduate of a certain college only *proves* that he secured the minimum training demanded for his degree. It not only does not prove that he has any true education but it does not even prove the amount or quality of the training he has received. A man without a college

degree may be an educated man, while the possessor of the degree may be only a man of a certain minimum training which has never ripened into education.

Education, indeed, in its highest sense, is a life process, growing ever towards more perfect conditions, towards a more extended vision. Man must always be training and disciplining himself so that constantly he may be gaining greater power. The world will then be to him ever new and fresh, for he will be ever reaching out further and seeing what had hitherto been concealed. Such education implies constant growth. It is an onward movement that has all the freshness of exploring new countries.

The ideal education involves not merely profound knowledge of facts but insight into the true meaning and real significance of those facts, which we have already defined as wisdom. Such an educated man is, then, one who has already attained to some marked degree of wisdom and who is an earnest seeker after truth or the highest stage of wisdom, whose faculties have become interpretative in their functions. All the main facts of life may be known by one man in much the same way that they are known by another. Indeed, the salient facts are known to men of very ordinary capacity quite as well as to the most highly educated. Education, then, is not the mere acquiring of facts, although at times this is a very important function of the educated man and may for a while

require the exercise of his highest powers. When, however, he has acquired accurate knowledge of certain facts, this may soon become the common property of a multitude of very ordinary men. Not so his interpretation of these facts, his perception of what they mean, of what they really connote and imply. The knowledge of the facts is not his as an educated man, but his interpretation of them is his purely and solely as such a man and constitutes his vision, which is the one peculiar characteristic of the truly educated man. This type is a very rare product, but it is the mark to be aimed at by all, for the interpretative faculty is the cause of man's progress and a single interpreter has opened up to thousands of men glimpses of a vision they could never otherwise have seen. Such men are indeed the true prophets of the race. Few men ever do or can fill the true prophetic function of education or reach anywhere near its ideal standard, but even a little progress in the path adds enormously to the satisfaction and happiness of life and extends the area of personal influence. All men seek light. It is true education that supplies it. A ray of light is better than darkness. One fact interpreted leads to another. One exercise of the faculty gives development and added strength for another.

Near to every man lies the greatest fact of all, for it is true that to each man the first fact demanding

his attention is that implied by his own existence, which certifies directly, through his consciousness, the presence and existence of the mysterious force called spirit. To know himself; to be able somehow to interpret himself as a fact; to see the significance and value of his own life in the light of all other facts; to correlate and coördinate himself into his true place in the universe — to do all this well involves all doing of which he is capable and leads to the exertion of all his powers. To know the laws of health and private well-being which enable him to develop and use his body in a sane and effective way; to know the intellectual laws which enable him to develop and use his reason, reach mental vision and see the reality underlying superficial appearances; to know the economic laws and conditions which secure peace and prosperity for the social organism of which he is necessarily a member — all this is wrapped up in the dictum "know thyself" and it leads a man to act conformably to the highest principles of conduct throughout the whole range of life. To know the laws of his own being, laws physical, mental and spiritual, — this is to know himself and it is thus the highest point of human attainment. Man's first and chief duty is, therefore, to know himself. If he ever fulfils it, there will be the goal of all his racial effort. In the degree that any man knows himself he is educated or developed in the true and high sense of those terms.

IV.

SACRIFICE AND RENUNCIATION.

SACRIFICE and renunciation are the price by which alone any high standard can be attained. It is a fact resting on long observation and experience and it has all the dignity of a natural law. There are certain terms on which a certain result may be secured. Man *must* comply with these terms to succeed in his quest. This as a law always and everywhere confronts him and he has found it to be rigid and inexorable.

To secure the higher we must renounce the lower. To have what is of real value we must be content to sacrifice what in comparison is cheap and paltry. The law does not require any other sacrifice or renunciation. It does not demand that a man give up what has real and true value but only asks him to forsake that which he would consider as essentially worthless if he could but see rightly. The difficulty lies in this, that, constituted as he is, these things are attractive and seductive and seem vastly important. Truly worthless, they seem to be valuable. As a man is, at the time when he is called on to choose, immature and led by the illusions of egotism, he is deceived as to what constitutes value, is blinded by desire, passion

and appetite, which throw a veil, as it were, over his eyes so that he does not see things in their right proportions but as distorted. What he is called on to give up may thus seem to possess the greatest charm. There is the siren of pleasure standing in his way whose gaudy tinsel seems to him to be far other than it really is. He actually has a false sense of value, for otherwise he would even then see that the supposed sacrifice is really a renunciation of nothing that has any intrinsic value. He is merely asked to give up dross that he may acquire gold, but the dross is attractive and is at hand while the gold is far away and seems uncertain. Here he needs faith in the ultimate reality and value of the gold which he is asked to seek and, without this faith, he rarely makes what to him then seems a true sacrifice of what is good and attractive. Left alone and unaided he would remain in illusion and never have power to escape from it. Here the human voice comes to urge him on, to stimulate and inspire him so as to create the necessary faith. Christus comes and says, through all the man's best friends and advisers, "Follow me; renounce the vanity of the world; renounce its illusions and follies; seek wisdom, for only thus can you find your own true self and reach peace and true happiness. Have faith; obey me; follow me. All that I ask you to sacrifice is the dross of life. I urge you to give up no single thing that is really good in a high sense. Lose your lower self that

you may find your higher self. Act conformably to the laws of your being and you will some day see as the best of men now see and you will be at one with them. The veil will pass from your eyes and you will discern things in their true relations and know that what you have renounced was really worthless."

All things in the world, outside of the purely human influences, seem to join against the man as he thus stands. All that seems to him to be his own nature, his own deepest impulses, seems to urge him towards ease and gratification and away from the thought of sacrifice or renunciation. He is so impatient, so desirous of immediate results, that he finds it hard to plow the rugged soil, to drop in his tiny seed, to do all the work of caring for the growing crops and then to wait so long for the harvest. To do all this he must renounce his ease, must devote his time to the work steadily, patiently and persistently, thus sacrificing all chance to engage in those sports and pastimes which are so alluring but whose renunciation is the price of the final harvest.

The law is that he who would reap must sow and that only as he sows shall he reap. What he sows, that in kind shall he reap. If he sow the seed of sport and pleasure, he will gather the harvest of ennui and boredom, mere weeds and thistles, fit only to be consumed off the face of the good earth. What he is asked to sacrifice he ought, as an intelligent and sensible

man, to sacrifice for his own good, not, perhaps, for his good at the time but for his ultimate good. For the nonce it seems a true loss and, as he is then placed, it truly is such. It is a disappointment and a sorrow and, however puerile it may really be, it is at the time genuine and profound. Yet his welfare in the future will rest on his decision, for the sports and pleasure of the spring and summer may be followed by the disappointment of autumn and the starvation of winter, when all sense of sport will have disappeared. Apply this in mind to the spring of youth, the summer of early manhood, the autumn of mature life and the winter of age, and it is clear that on the decision of the youth all the fate of a life may rest. At the critical moment it is always a question of sacrifice and renunciation.

Such is the true meaning of these words. A man should only renounce the lower, which necessarily conflicts with his development towards the higher. This also sets by implication the true limits of sacrifice. There can be no rule to apply to all men. Wealth to some men spells dissipation, folly and ruin. Here there is need of renunciation. To others it means opportunity for true, high development and service. Then renunciation would be folly which would not only cripple the individual but would impede the very cause of humanity, and would hence in every way be wrong.

Sacrifice, in and of itself, is bad and is to be avoided. There is and can be no merit in the mere act itself. Merit flows from the motive or purpose which leads up to such act. It needs justification and is only sane and wholesome when it is the sacrifice of something that would have checked progress and development. A man is, in truth, also bound to sacrifice anything whatever that would prevent the discharge of what he feels to be an important duty to his family or to some person or organization that is peculiarly dependent upon him. When made intelligently within these limits, such sacrifices, however serious they may at the time seem to be, rarely prove in the end disastrous to the high development of the man, while a deliberate and conscious refusal to recognize such duty often leads to a loss of character, which finally does degrade and injure him. Duties of that type appeal to the well-developed man with such a compulsive force that he simply cannot disregard them. His ideal is too strong. It is only the partially developed man that has any serious struggle and then the outcome and decision constitute a crisis in his psychic life. Serious sacrifices for what to most men are vague abstractions, such as society or the cause of humanity, are as a rule unwise.

It is probably a fact that most men who develop so as to feel the compulsive force of a true personal duty are those who do not share the conventional

and popular conception of duty in relation to these abstractions. Many a man talks loudly of his sacrifices for the church or native land who is intensely selfish in all his relations with family and friends. The alleged sacrifice is often the result of pure self-seeking, where in some cases the man is afraid of God and seeks to secure his personal salvation by doing things which he is really afraid not to do. He has no such fear of his family or friends, who are supposed to be more indulgent and merciful than God, and so his true nature appears in his relations with them. It is unquestionably true that many of the sacrifices for native land have been inspired by intense political ambition or by thirst for fame, glory or personal advancement, and this has too often involved the ruthless disregard of all personal duties whatever without any real and compensating advantage to the country. Too often this has been a gamble for high stakes. Then, again, there is the ostentatious sacrifice, which is merely self-regarding vanity when the man poses for applause. There is also the sacrifice which springs from superstition and sentiment based on false conceptions of life.

Much of the so-called sacrifice is really self-destructive and essentially involves a degree of insanity. It not only does not help him who renounces but it often injures the very person for whose sake it is ostensibly made. Sacrifice must never rest on mere sentimen-

tality, for it is then mischievous and pernicious. If any man really sacrifices what is truly necessary for his normal growth and his personal duty, he will be put to all the test he can be expected to stand. Let him avoid all he can, for there will be enough.

There is one thing always to be remembered, — to be effective the renunciation must not be partial. Compromises are as a rule fatal in cases of this sort. This is so true that in many cases a sacrifice had better not be made at all than to be made in a half-hearted, imperfect way. Serious and full surrender of the obstacle is what is demanded. It is not always something bad that is to be renounced, but often it is a thing good and even refined in itself, which is, however, time-consuming and therefore inconsistent with securing enough consideration for the more important, serious and really higher purpose. Here it is duty to renounce one good thing for a better; one that makes, perhaps, for culture and refinement for one that makes for solid character; one that makes now for a perfectly proper form of pleasure for one that conduces to higher attainments in the future.

V.

SELF-RELIANCE.

ROME begs the individual man never to trust himself, but to rely on his superiors for advice and to follow strictly the rules they prescribe. For the masses of men this is a valuable and very practical suggestion so long as there is some honesty and virtue in the adviser, who is assumed to be thus intellectually and spiritually superior. Greece urges the man to rely on himself, believing that through many a mistake and stumble he will acquire some common-sense and secure a development which mere reliance on others could never beget.

Neither suggestion is adapted for all men. Some ought to rely on others just as a blind person ought to rejoice in any guidance, which, however imperfect, is better than none at all. For a man possessed of full eyesight to be led about as one blind, by a person who sees no more clearly than he does himself, would seem to proclaim that both parties to the act were either very foolish or were playing a part for the deception of others. The truth is that the extent to which a man properly relies on the use of his own intelligence is the measure of his personality.

"What is within a man's skin is all that, strictly speaking, is his." If he finds there nothing that may be developed into a capacity on which he may safely rely, he will rarely find it anywhere else. He lives in a world full of the most wonderful resources, all of which, however, become available to him only on the condition that he shall have individual capacity to use them. He may seize the opportunities of life to the degree of his capacity and no more. This capacity no man ever possesses in the beginning of his life, except as germinal or potential, and so individual power on which, later in his life, he may rely as being in a sense his own, always rests on the fact that he has himself developed that power. In a true sense he is reaping the harvest of his own endeavors. Power to rely on self is, therefore, as has been said, the great test and measure of personality. Self-reliance is thus an ethical ideal.

Man, however, is lazy. Self-development is hard and stretches over many years of persistent effort. To follow a guide is easier than to study your own course and be your own pilot. In a word, to be helped is easy, while to help yourself is hard. It is so alluring to hear that others can carry your burdens, solve your problems, take all the responsibility for the decision, and it is so hard and perplexing to do all this for yourself. This is another root of man's troubles,

his laziness, resulting in acquiescence in whatever promises to dispense with effort on his own part. He who holds out great expectations as the result of mere lazy obedience, he who declares that all can and will be done for the individual by some one else, that he will be saved by mere lazy compliance with ritual and payment of fees, — he who does this is crushing out the germs that might ripen into a self-reliant character.

We are all aware that a vast number of men are at this time so constituted that self-reliance is utterly out of the question, and this may justify, as a temporary expedient, any scheme which fits the exigencies of the case. But it does not justify the erection of this into a final ideal. Granted that many men are now lazy and need a stern external and parental authority, need, in fact, to be coerced for their own good, it is not true that we are to treat this as a permanent condition for man. That these men are now necessarily dependent and need guidance is true and there can be no doubt about it. So far as this duty of superintendence and guidance is done in the right spirit, it is the discharge of one of the highest functions of humanity, but, whatever be the present necessity, self-reliance is the true and normal state of man. Arise, stand on thine own feet and be a man! This connotes the true idea. Man may be weak, but weakness is not his true ideal. Man may be ignorant, but knowledge is his ideal. He may be corrupt and insane, but

purity and sanity are his normal estate. So he may now be dependent, but self-reliance is his true state.

Whatever man is at the time, this we must face and we must admit it to be a fact but we must not lower our ideal by reason of it. Because so many men sin, we are not to say that virtue is no longer the ideal, but, on the contrary, so much the more need is there to assert the ideal and vindicate its real excellence. We need not deny palpable facts but we may declare that we will not be satisfied that such should always be facts and that, if we cannot raise a multitude to virtue, we will not any the less try to raise up a few to carry the banner and fight for the cause.

In this world a thousand influences help him who tries to help himself. The root of it all is that a man shall at least try to be self-reliant, try not to be the shadow of some one else, try not to wait for another to speak before he shall know what he himself thinks. Arise, stand on thine own feet and be a man! This is the cry of the Christus. It is better and nobler to think, though with a mixture of error, than to repeat, parrot-like, the wisdom of another.

Whatever may be rhetorically said against reliance on self, most men do have a feeling that this is their duty, and, whatever they may say and however they may pray, they do hold this as their practical ideal. They speak by one system but they live by the other,

and this is due to saving common-sense. They may pray but they also work; they may ask for guidance but they sedulously study the chart and plot out their own course, and herein they show the true Occidental spirit.

The root of an ethical existence is that a man shall not be a burden to others but that he shall be self-reliant and self-maintained. If it is true that we ought to bear our brother's burdens, it is also true that he ought not to allow us to bear them if he can help it. Necessarily we depend on each other in countless ways and our interests are intertwined into a living web which is a social unity, which implies that each shall bring to this common web his own independent life and spirit, and to this individual independency and self-reliance the value of the social web is due.

To sit and wait for aid from an external source is the trait of a lazy man. To ask and pray that aid may be given, that bread may be provided, that all the good things of life may come to him who simply waits in idleness to receive them as a gift from his father,—all this is mere folly. The true man will arise, gird his loins and go forth to get these things as the reward of his own thrift, skill and labor. Whatever the people of the Occident have said, this is the way they have, in the main, lived and this is the reason why they stand where they do in the scale of civilization. All men, whatever their creed, admire the self-

reliant man, for they are really conscious that he is the type of what normal, rational and healthy men should be.

The extent of social disease is indicated by the absence of self-reliance in the community at large. The remedy is not to flatter the diseased by proclaiming their condition normal but to deplore the disease and determine to cure it. Man has always had a tendency to believe that aid was to be secured by magic, by repetition of formulas, rituals, prayers and incantations. This method is so easy that, if it could be shown to be really operative, it would certainly be the death knell of all manly self-reliance. Man will not toil for what is to be had for the mere asking. He will not pay for a thing he can get for nothing. If there were truly a Being who would provide all things, man would surely roll all the responsibility from his own shoulders.

Now man has in himself a part of that force which causes the universe to exist. On this, as a divine power within himself, it is man's duty to rely. By the aid of this the race must gain for itself those things whose free gift, without man's exertion, would sap the very roots of all character. The greatest evil that could happen to man would be to induce him really to believe that supernatural aid could and would be granted whenever he had by negligence, ignorance or wilfulness involved himself in difficulties, for it would teach

him to depend on external help; it would take from him the desire to improve his own faculties, to trust his own intelligence, to obey the law of his own reason, to amend by effort his own life and the lives of others.

"If we could relieve the improvident so as to make him as well off as the provident; if we could protect the thoughtless so that he would suffer no more than the thoughtful; if we could fill the squanderer's hand whenever he had emptied it so that he would know want and destitution no more than the industrious, prudent and careful, we should set a premium on the shiftless and retrogressive qualities of men and finally destroy all thought, all foresight, all labor and thrift." So far as a pious sentimentality has taught or practiced this, it has been an evil and a source of disaster to the race.

Arise, stand on thine own feet and be a man! This is the human motto. Realize thyself and thy powers. Learn what they are by relying on them and trusting them. Thus learn that in thyself resides divine force. Conquer indolence and expect to have only what you have earned. Believe that what you ought to do, that you can do; that what you ought to have, that you can win by putting forth the force immanent within you. Rely on yourself and you will discover that you are not walking alone and unattended.

VI.

SANITY.

In a survey of human life we discern certain types that disclose results which make life seem to be really worth living. These connote and lead up to what we call sanity, which necessarily implies normal, well-balanced and rational development. It enables the individual to disclose his characteristic human power and capacity in such a way as to secure personal happiness therefrom. It implies the fulness and richness of human living, for sane conditions are human conditions, which are all in the sphere of the developed reason. Sanity, then, signifies the mental control and regulation of life, presupposing insight, perception, judgment, power to discern intelligently what ought to be sought and what ought to be avoided. It aims at a rational happiness and means self-poise, self-control and the consciousness of personal power and capacity. It implies and necessitates harmony, equilibrium and due proportions, so that, in the group of conditions which constitutes the man no one element shall have undisputed and unchecked ascendancy.

What we have thus far called sanity is exactly what we mean by the term "righteousness." It is the most

nearly ideal status and is therefore seldom seen or realized in a high degree. The mass of men possess sensitivity only in slight measure, so that in their case the physical is constantly securing complete ascendancy and crushing the psychical. No sanity or righteousness is possible under such conditions. Against the continuance of this status, spirit seems always struggling to create more perfect media for its use, in which purpose it is thwarted and defeated by countless obstacles which it seems to have no power to avoid. It seems to need coöperation and to call, at times, for some resistance, so that the man may avoid even its own entire ascendancy. The ideal seems to involve a certain equilibrium, which is the very essence of sanity. The object seems to be not to have spirit supersede the individual and to use him independent of his own coöperation, but to have him so develop as, in a sense, to give rise to a new and definite product of personality, rendering possible a genuine differentiation of spirit itself. Union with the physical furnishes the basis and opportunity for this. Spirit exists, in the case of each and every man, under new and untried conditions. To have him develop all his powers harmoniously, in due proportion and balance, is to secure the ideal status, which is righteousness or sanity. While genius is perhaps always a more perfect manifestation of elemental spirit, it is not necessarily as near to the human or spiritual ideal as the righteous man who,

although less brilliant, may be the finer product. The absolute human ideal would seem to be an individual capable of manifesting the very highest genius without in the least losing this equilibrium of powers which is characteristic of the righteous man. To secure fulness of expression at the cost of wrecking the individual organism could not be deemed an ideal procedure, but to have the man so develop as to become sensitive in the highest degree and ready to be thus freely and unimpededly used, leaving him still normal, sane and righteous — this must be the true ideal.

If we carefully consider this matter and realize all that is involved in lifting a purely animal organism to those conditions of psychical activity which we know to have already many times existed as facts in our racial history, we shall not be surprised at the number of failures but must wonder that, even in one case, success was secured. We shall come to realize that the normal, sane, righteous man stands as the greatest product of the cosmic force, that he has been evolved under an inconceivable complexity of clashing conditions which render his existence the greatest triumph of spirit, and that it has taken ages to accomplish this.

Genius may be normal and sane, in which case the sensitivity is not out of proportion to the other constituent elements of the personality; there is due

harmony and equilibrium, which gives poise and control, seeming to hold the psychical force in check. Genius may be abnormal and, in a strict sense, not sane, when the sensitivity, in some single direction, is so great that all else in the personality seems subordinated to it; when the force causes an intensity of reaction which is almost destructive of the organism itself. Genius is often like a tree whose branches almost break by reason of the load of fruit. At times they do break and ruin the tree. Where there is extreme sensitivity, peculiar power to receive and absorb subtle influences, power to see visions and fantasies and vividly realize ideals, and where this is used by spirit to its maximum degree, the delicate structure snaps and breaks. The sensitive organism is, as it were, torn and wrecked in the effort to exact the last degree of opportunity for expression.

Just before reaching genius we find what we may call the "great man," who towers above the ordinary pigmy men and secures remarkable ascendancy over his fellows. He is in such exact harmony with his environment that he seems to incarnate the ephemeral national mind and temperament and to stand in the eyes of the men of his day as a concrete and visible ideal. He falls short of genius, which ordinarily is out of touch with the immediate environment, but he is more useful in his day and his influence shapes the course of affairs more than is directly affected

by genius itself. The great men of one generation are those who, without themselves possessing genius, are nourished by the genius of preceding generations and seem to be necessary agents for translating the thought of genius into the common vernacular and giving it popular force and effectiveness. These great men are the practical heroes who are understood by the people, who interpret the message of genius and give it social potency. They turn thought into deeds, carry out theory and speculation into practice, in a way that is not possible for genius itself. By being one remove from genius, they seem to possess a degree of sanity and common-sense not often shared by pure genius. Genius furnishes the permanent classic element, the acute, penetrating interpretation which is wisdom, while the great men furnish the temporary, practical element which disseminates this wisdom and applies it to the affairs of social and national life. The great man is essentially the man of action, who, being close kin with genius, is still adapted to the crowded, bustling life of the camp, the senate and the court. He has a peculiar sensitivity which will, so to speak, stand the wear and tear of such life and this implies remarkable physical qualities. Thus unusual sensitivity coupled with unusual physical conditions results in the great man, who is capable of bearing serious strain and pressure without injury. He seems to have a sort of genius of a coarser fiber, less delicate but more

effective and useful. Such unusual sensitivity, coupled with ordinary physique, which is, however, sufficient to maintain equilibrium and poise, results in the normal and sane genius, in whom the psychical always maintains a rather marked but somewhat restrained ascendancy. A very remarkable sensitivity, coupled with an imperfect physical organism, results in abnormal genius, when the psychical secures at times complete ascendancy.

Thus at one end we have the dull and stupid inaction of the idiot, with whom spirit can have nothing to do, and at the other end the feverish, frenzied exaltation of the exceptional genius, who may fairly be called the victim of spirit, to whose lust of expression he is sacrificed. The music he creates, the art, the literature, the scientific discovery, which result from the exaltation, come as a revelation to the race, for which he pays the price. He is as one possessed, for he works at his task with more zeal than any slave ever worked under the most cruel taskmaster and, at its close, sinks exhausted, but with his name on the world's roll of honor exalted as a mouthpiece of the spirit force.

Between the two extremes of idiocy and genius lie the masses of men and humans. No one ever wishes to become an idiot, for it means the loss of all personality and is a living death. It is probably true that no one ought ever to wish to be or become an abnormal

or exceptional genius, for that also in a sense involves a loss of personality, in the extreme ascendancy of the one dominant, passionate ideal which blots out all else and destroys the harmony and equilibrium of being. In such cases happiness and contentment are absent in a marked degree, for they sacrifice all ease and comfort in obeying the imperious mandates of spirit.

We may therefore say that whatever tends to save life, to develop capacity coupled with self-poise and self-control, to make life healthy, sound, happy and good, makes for sanity, and all this is summed up in one word, which is "righteousness." This term means all those things and conditions whose presence is normal and right and which render life worth having now and here. The righteous man is the sane man, the human.

Whatever tends to destroy life physically, mentally or spiritually, to make it weak, sickly, miserable and wretched, to retard or prevent development, makes against sanity, and all this is summed up in the word "sin," the violation of the laws of man's being. Self-preservation is sanity. Let a man remember that his true self is not his body but his mind, his power to think and reason, his sense of beauty, his craving for the ideal, his thirst for knowledge and wisdom, his aspiration for what is noble and good. Whatever lessens or destroys these is a blow aimed at his very self.

Humanity is a sane minority surrounded by an insane majority. There can be no doubt that, spiritually considered, and taken as a whole, the world must be regarded as a great lunatic asylum. If we reflect upon all that goes on in this world, considering its horrors, cruelties and atrocities, its wrangling and fighting, its social follies and excesses, its vain and puerile pomp and ostentation, its industrial and political fraud, its ecclesiastical trivialities and banalities, its general self-destructiveness, we can find no other way to explain it. We must never be influenced by mere numbers. If the whole population of the world were so corrupt that, out of a million of men, only ten were healthy and developed intellectually and spiritually so as to stand for sanity, these ten righteous men would be the true and normal type of man and what was disclosed by them would be the hope and glory of the race. We must see that the fact that there are a million drunkards does not dignify the individual sot; the fact that there are a million prostitutes does not make chaste maternity any the less ideal; the fact that there are countless diseased men does not make health and vigor any the less a triumphant success. In all matters intellectual and spiritual there is, and ever must be, a standard or ideal and this must be independent of all mere counting of heads.

In the great struggling mass which constitutes the world the individual may lead his life of righteous-

ness and sanity. By renouncing its so-called popular rewards, by standing aside from its tumultuous crowds, by being in the world but not swallowed up by it, he may find for himself the tranquil peace of a contented spirit, to which the sane men of the great past shall come and minister. He is independent of this mad world if he but wills to be so. Isolated from the noisy multitude but in touch with collective humanity, he may realize in art, music, literature and the higher service of mankind the conditions of sane living and thinking. Because all this is and has been true for ages, spirit has been able to keep alive and gradually to increase the human minority, so that it is possible that, in the very remote future, sanity shall be the rule and not the exception. It must, indeed, be the final goal of the race, so that some day sanity must come to be the condition of the then majority, and this will be the millennium, which thus connotes the ascendancy of sanity.

VII.

EVIL.

MEN have generally said that one of the most difficult problems to solve, one of the hardest terms to interpret, is the element in life which we call Evil. It is everywhere present and confronts us constantly in a way to arrest our attention and compel us to think about it. When we consider the pain, the agony, the misery that is woven all through the web of life we are aghast. Millions of men have cried for ages, Why is it so? Why cannot we escape all this? Why must there be so much that is repellent and awful?

The difficulty, however, arises from man's attempt to interpret evil so that it may be consistent with certain of his theories and prepossessions. Clear as it has long been that what he calls evil is absolutely inconsistent with these theories and demonstrates them to be false, he still stubbornly clings to them and calls evil a mystery which, for some inscrutable disciplinary reason, is inflicted on him by a Potentate of the universe, who at the same time is omnipotent, benign, compassionate and omniscient. The Potentate knows every twinge of pain, every disaster, every calamity, and knows this in advance of its occurrence.

He is able to prevent all of it by mere exercise of omnipotent will power. He is full of tenderest compassion, and yet he permits this awful burden of sorrow and pain to rest on men for all the ages. If it were true this, indeed, would be a mystery and it would certainly be insoluble.

If man will, however, remove from his eyes the bandage placed over them by false theories and prepossessions, he will see that, appalling and discouraging as the fact of evil may be, it is not one of those facts which involve any mystery whatever. Whether evil can ever in any very substantial degree be removed or overcome as an element in life is a question which it is quite impossible to answer in some of its aspects and extremely easy to answer in some of its other aspects. The proper interpretation of the fact is, in any event, the first and most necessary step towards any solution of the matter, if any such there be.

The main reason or cause of man's prepossessions lies in his vanity, conceit and indolence. He does not want to acknowledge his own responsibility for he does not want to assume any such burden. He feels, in fact, humiliated if forced to see that the evil flows from his own failure to act wisely, and as this failure rises out of the fact that he is ignorant, prejudiced and selfish, to acknowledge the fact is to convict himself of a crime against himself for which he can rightly

blame no one else. He is, therefore, gratified and flattered by a theory that takes responsibility from his own shoulders and makes him the creature of circumstances. If, from the final consequences of all his ignorance, prejudice and selfishness, he finds that he can be saved by certain artificial and technical methods, with which he can comply without too much interference with the way of living he wishes to adopt, he feels that this is a good solution of the problem, for he is not obliged to condemn himself except in a theoretical sense, as technically demanded by the method. If there is a God whose will it is that all these things should be as they are, then it is idle for him to struggle against it, and he may properly enough sit in indolent ease and let it all continue, since he himself is saved by the magic ritual he is careful to observe. This is really a terrible delusion, and evil will never be removed so long as it continues to retain its place in man's mind. To destroy the false theory is the first step in the conquest of evil.

So far as our intelligence shows evil to be a necessary fact, man must accept it and bear it with stoical resignation, making no useless complaints and finding no fault with what is inevitable. So far as it is seen to be remediable he must either gird his loins and attack the problem or else go on suffering the penalty of his own folly, his own laziness, vice, selfishness and ignorance.

Evils may be divided into three classes. The first includes all those which could not have been avoided by any intelligence or foresight on the part of any person either in the present or in the past. Evil of this class is due to the collision of man with the great elemental forces which act under fixed laws utterly regardless of consequences so far as he is concerned. These are due to the destructive and terrific force of the elements and are represented by the storm which brings shipwrecks; the tempest with its lightning that smites man and his proudest structures; by the hurricane, the cyclone, the tornado, the volcano and the earthquake. These, indeed, are forces that at times work appalling disaster. They come with irresistible might and must be calmly accepted as inevitable and unescapable. Here comes the call for stoicism and resignation. It is as if one were face to face with Fate.

These elemental powers, whose operation results in disaster to some individual men, are beneficial, helpful and necessary to man in his collective capacity. They cause loss to a few but bring safety, health and happiness to millions. If they did not act as they do, no life could exist on the planet at all. While, relatively to some individuals, these collisions with elemental forces are true disasters, no one is to blame for them and no power exists anywhere that can prevent them. The individual who is crushed is indeed doomed, as if by Fate, but in all this there is no mystery, for it is

inevitable that such events should occur. They, however, constitute but the very least part of man's evils.

The second class includes those which are indeed due to man's agency where, however, this has operated over a long period and covers all the vices of his racial predecessors, which have been, so to speak, seeds from which the present noxious plants have grown. This now gives him what we call inherited vices and tendencies towards vice, weakness of constitution, sluggishness of mind, insanity, deformities, monstrous growths, deafness, idiocy, blindness, and so on through the whole hideous catalogue. These roots, running deep into the soil of the remote past, cannot be torn up but can only be finally killed, if ever, by persistently lopping off the growth above ground until the roots die. In all this class of evils man, the individual, seems face to face with Fate. The responsibility cannot be definitely placed. No one now living is to blame. The immediate predecessors in the chain of life may not be in fault, but, for the individual so afflicted, there is no escape. While the evil may be mitigated and its severity modified and relieved, it comes with all the finality of a decree of Fate. All that can be done is to stop, in every way possible, and in every degree possible, further transmission and longer perpetuation of the curse. Awful as it all is, man can blame no one but his own race for this which may be

called the Curse of Adam, his own typical, sinning ancestor, while its relief, mitigation and extinction lie wholly in the hands of man. No power external to the race ever can or will check or terminate this evil, this curse bequeathed by man's wicked past.

The third class includes all evils that might have been prevented by the agency of men now living. This embraces by far the greater part of the real evils of social, political and industrial life. More than four-fifths of all the evils that appal man are of this class. They are all due to the presence of ignorance, prejudice and selfishness in man himself. Man, the sufferer, is thus the cause of his own woes. They come because he violates natural laws; because he does not live conformably to reason; because he is lazy, vicious and licentious.

So far as there is any assignable explanation of all this it seems to be found in the fact that in the evolution from animal to human, man is necessarily vested with a responsibility for which vast multitudes of men seem entirely unfitted. These seem to be the victims of their crude and undeveloped reason, from which, we have said, there seems to be but one escape and that is in the cultivation of the spiritual side of man's nature. The enormous difficulties attendant upon any attempt to elevate masses of men have led to a very general feeling that it is well nigh impossible to do any such

work rapidly or on a large scale. This feeling is certainly justifiable and rests on a vast amount of experience in the past.

It is almost a paradox that reason, which is certainly man's highest attribute and under some conditions his greatest blessing, is also the cause of his misery and distress. But it seems to be true that man's peculiar capacity is as great for evil as it is for good and that it turns in the one direction or in the other according as it is regulated, controlled and cultivated or as it is left crude and imperfect. This, however, should not be thought strange or unusual, for the same thing is true of almost all forces, which are only safe and valuable when intelligently directed and wisely controlled. Dynamite has assuredly aided man to achieve some of his greatest and most useful enterprises, but in the hands of bad and incompetent men it is and can only be destructive. Fire and water, which are absolutely essential for all living, may become terribly destructive and for a time work havoc, for fire, ignorantly handled by one person, may lay waste a whole city and cause appalling disaster. Certain deadly poisons which, wisely and cleverly used, are most helpful in overcoming disease, may be so used as to cause nothing but evil. The appetite for food unchecked may lead to gluttony and a deadening of all the nobler faculties while, if properly subordinated and controlled, it is the only way for man to keep

himself in the best condition for his highest work. The sexual passion is certainly necessary and is not in itself evil, but it may become the source of degradation, disease and utter ruin.

Indeed the main cause of the terrible disparity of condition that exists in all communities is the different manner in which the sexual passion operates in different classes. To illustrate this: "Let us imagine a country occupied at one time by a thousand families. Let one-half, constituting class A, consist of those who are frugal, prudent, self-respecting, sternly moral and ambitious for the higher things of life. Let one-half, constituting class B, consist of those who are careless, ignorant, reckless of consequences and degraded by vice. In a dozen generations the progeny of class B, which multiplies like rabbits, will be five-sixths of the population, while five-sixths of the property, power, intellect and spirituality will be vested in the progeny of class A." If it were not for the manifest superiority of brains over mere muscle; for the fact that a minority, capable because of its virtue, can restrain and even dominate an immoral and vicious majority; if it were not also true that the intemperate and extremely profligate disclose a high rate of mortality; if, in fact, the death rate in the crowded and squalid parts of great cities were not abnormal; if vice did not weaken its victims and render them more liable to disease and death; if infanticide were not very prevalent — it

is probable that class B would, in the case supposed, have entirely submerged and destroyed class A.

The greatest evil that confronts man is here disclosed, and it forces the human element in every nation to keep up a continual struggle to maintain its standard and save its higher life from being extinguished. There can be no solution of the problem of evil that does not include the control of the sexual passion as its first and most important step. Sexuality degraded and perverted is man's greatest curse. Whatever will cure or restrain this will necessarily bring about sanity in all other directions.

The training of a child so as to make him a truly educated and symmetrically developed human being is probably the most difficult task to which we ever apply ourselves. So long as children are thoughtlessly and recklessly begotten without any regard to these difficulties and even without so much as a thought as to whether there are any resources to enable these children to be properly reared, so long the race must face a continuance of those conditions which result from the presence of the crude and undisciplined masses of men who themselves sin and suffer and infect the entire social body with evil as a sort of disease.

The most impressive fact in social life everywhere is the vast number of people who are ignorant of the plainest laws of health and well-being; who fail to learn anything by repeated experiences; who seem to

have no capacity to grapple with even the simplest problems of daily life; who drift along like animals without the controlling instinct which saves the animal from error; who rebel against all personal discipline and seem well nigh incapable of self-education. Their whole idea of progress is an increase of sensual enjoyment. Anything that promises more chance for gluttony and the gratification of the sexual desire has thus far always and everywhere been popular.

If all animals and animal-men were as corrupt and diseased, as incompetent and imprudent, as foolish and disobedient to the laws of their nature as is a vast part of the typical men, there would be no living on the face of the globe that would be worthy of a moment's consideration. Humanity ought to take some consolation from the fact that at least the animals and animal-men are as a rule healthy, and, within their sphere, intelligent and even wise.

Each individual suffers in part for his own sins, but he also suffers in a large degree because of the sins of others. Some pay in a marked way the penalty of their own individual qualities, but many bear a burden for sins that are almost entirely another's, for such is the solidarity or social unity of the race that each man suffers because of all, and all suffer because of each. This necessarily flows from the fact that men together constitute an organism the whole of which

is affected by the disease of any part. Now this class of evils is truly a disease or sickness in the different members of the social body due to social sins. There is no evil of which man has any right to complain that can be ascribed to any other cause than his own conduct or that of his race in the present or in the past.

This explanation is not of a sort to give any satisfaction to men who are in the grip of these evil-causing qualities, but it seems to be the plain truth. Such men call loudly for some great external power to save them, but there is no power that can do it except the men of their own race. They may call and pray and beg to a far-off Potentate, outside the world, but it will avail nothing. The very first step towards mitigating the evils of this world is to come to a realizing sense that all responsibility rests on man himself and that it is by his efforts alone that the problem must be solved.

What is called the Devil is really ignorance, prejudice and selfishness in man himself. The only seat of authority for the Devil — the personification of evil — is thus in the breast of man. The three elements are ordinarily found acting together, constituting a sort of trinity which is the real source of the awful misery of the world. Consider the race prejudices, the national and class prejudices, the religious prejudices, and the animosity, bitterness and strife growing out of all these. Consider the unfair monopoly of trade, the various industrial associations that are

mere organized selfishness, the abuse of legislative power in the interest of privileged classes, the administrative corruption of nations, states and cities, the frenzied competition along the whole line of industrial life — is it not a terrible picture of greed, cruelty and oppression? All of this comes from the ignorance, prejudices and selfishness of the men who make up society. Whenever we see these qualities at work doing social mischief, creating evil conditions, leading to wretched misery, let us say in a word that it is the work of the Devil. When the political orator is appealing to those qualities in his audience, we know what he is invoking and we know that, to the extent that he succeeds, the Devil will rule the community. To overcome the Devil we must overcome these qualities in men, remembering that it is much easier to call the Devil in than it is to drive him out.

The passions and appetites are not bad in and of themselves but are indeed very good, valuable and necessary. Without them we cannot see how there would be any real satisfaction in our life; without them we can hardly conceive our life as having the possibility of a moral and spiritual side to it. It is only as they run away with us, are ill-regulated, ungoverned and uncontrolled, that they have any sinister aspect whatever. Their control is the very source and occasion of all development and virtue. They

furnish the opportunity, the test, the measure, so that we cannot see how a man who did not feel what passion and appetite were could by any possibility know what virtue was. He could not even intellectually conceive the latter except as he succeeded in intellectually conceiving the former. Thus it becomes true that "the world is all the richer for having a Devil in it, so long as we keep our feet on his neck, but only so long."

Now in all this there is nothing of what is properly called mystery. It would indeed be strange if, under all the conditions, things were otherwise. Mystery is always connected with some manifestation of the eternal force, always with an affirmative fact. Now evil is not a force of any sort and has no sort of connection with God. It exists in the absence of divine forces. Thus, to illustrate, darkness is not a force manifestation but is entirely due to the absence of light, which is a force manifestation. Cold is not a force manifestation but is caused by the absence of heat, which is a force manifestation. There is no mystery about cold and darkness, for all the mystery is connected with light and heat. Darkness and cold may be said to kill plant and animal life, but death is due, not to any force in them, but to the absence of light and heat, which are necessary to sustain such life. Life demands active, affirmative force. In negation of such force it dies. Evil is the negation of righteousness and no social state can be otherwise than miserable which is destitute of righteousness.

BOOK THIRD.

RELEASE FROM BURDENS.

BOOK THIRD.

I.

NIRVANA.

NIRVANA is a much-abused because a much-misunderstood term. It has very generally been taken to mean absolute annihilation, a revolt against self-existence, and as such is a morbid, pessimistic and insane idea, not true to the facts universally disclosed by the life and nature of man. The love of existence, and desire for immortality as being endless existence, is natural and characteristic of man. And yet there is a sense in which the word is profoundly true and is applicable to the daily life of millions of men. Its rational meaning rests upon a keen and searching analysis of our own experiences, without involving any undue subtlety, and when rightly understood is the explanation of phenomena which every man will find in his own daily life as a constant and unescapable element thereof. There is indeed hardly one other word that is so interpretative of our daily life and common experiences, so that, until it is clearly perceived, a man can hardly understand himself. While

he incessantly seeks it, craves it and yearns after it, he does this instinctively and almost without perception of what he is really doing. He apparently cannot refrain from such seeking and in proportion to his success seems to be the degree of his happiness.

Used in a rational sense, Nirvana refers to a state of mind in which, while retaining all our powers and faculties, we seem to lose consciousness of personal existence and to be living on a different plane in utter forgetfulness of the body. It is, therefore, for the time being, an extinction of such individual life, a suspension, obliteration or loss of such ordinary consciousness. It is a sort of self-oblivion due to rising for the time into the impersonal and universal. It is a forgetfulness of self, which self is there all the time but is no longer assertive and dominant. It is essentially a leaving of self, a stepping out of one's self, and this everybody is constantly doing if his life is interesting and happy. All the moral and intellectual forces appear strongest and best in men who most perfectly forget self. Every intellectual man must, in all his highest work, do this in an exceptional degree — the lawyer in his case, the author in his book, the preacher in his sermon, the physician in his patient, the scientist in his laboratory. It is indeed true that the moment we plunge into any real, serious occupation we necessarily forget self and in a proper sense happiness rests upon and demands this self-oblivion, which is Nirvana.

Many words indicating happiness of an unusual character indicate this idea of temporary self-extinction. Thus ecstasy is defined as the state of being taken out of self, becoming unconscious of ordinary objects and impressions. Rapture is being carried away from one's self by agreeable excitement. To charm, to entrance, to fascinate, to enchant, to bewitch, to captivate, all imply that the person is under a magic spell overcoming ordinary consciousness and for the moment extinguishing self. To be transported by joy is to be carried away from self by that emotion. A revery is a waking dream in which the person is unconscious of self. To muse is to be absent of mind, to be so engaged in contemplation as not to be aware of passing scenes, that is, to be out of and away from self. Enthusiasm, in its early meaning, is an inspiration as if by a divine power, whereby you rise out of and above your ordinary self.

Physical life is man's necessary basis and yet it is in a true sense his cross. He seeks to forget for a while its weight and burden. Now this escape may be for an hour or a day, or it may become a reasonably permanent and normal state of mind that he has reached by reason of having risen into another plane where he is free from the haunting consciousness. This involves the practical extinction of the lower self, escape from the slavery of the lower nature into the freedom of

the higher nature. It is a sort of happiness, a sense of freedom, a perception of life values and the possession of resources that make life worth while, which only exist on the true plane of *human* living, using that term in its high sense.

As soon as man has passed beyond that stage where he is essentially mere animal, he instinctively craves this Nirvana, feels the need of rising into humanity as an escape from the burden of existence on the lower plane. He has a vague, instinctive, semi-conscious feeling which causes an incessant effort to escape from this crude lower self, to extinguish it and forget it.

Man lives in a state of perpetual restlessness. He seeks nothing except for himself and yet he flies from nothing so eagerly as from himself. Whenever he has leisure time he studies only how to throw it away. His happiness seems to consist in oblivion, in some amusement that shall hide him from himself. Increased leisure means increased necessity for diversion, seeking by devotion to external things to drown the consciousness of being alive. To have life all leisure would thus be insupportable and would make men most miserable since it would be impossible to devise enough forms of amusement completely to fill such a void. They must perpetually be kept from thinking of themselves. The rich man going to his country seat, with abundance of money and servants to supply all his wants, may be and often is very wretched because he has leisure to

think of self without hindrance. Hence men love so ardently the whirl and tumult of the world. Hence imprisonment is so much dreaded. Hence so few persons can endure solitude. Hence the multitude prefer the crowded city with its manifold distractions and vulgar diversions to the serenity of rural life. Hence a man will pass his days without weariness in daily play for a trifling stake whom you would make wretched by giving to him each day the winnings of the day on condition of his not playing.

The rich man could easily buy fish or game in the market but this would not call him off from himself, while the chase after it will do so. Thus men will hunt for whole days, with great exposure and even hardships, for what they would hardly take as a gift. As soon as it is secured they have no further interest in it, but are off seeking for more excitement and amusement elsewhere. The hunting trip is thus really a hunt for Nirvana. With most men life is thus a game the object of which is to throw away their life, seeking conditions that prevent their ever having to think and reflect upon themselves — avoiding all self-inspection.

No animal or animal-man ever has this feeling. It is characteristic of the true man type and is essentially a desire for that tranquil, contented state of mind which for man cannot exist except on the human plane, which is intellectual and spiritual. Now, if the human status always meant one and the same thing, then,

as soon as he became human, man would have Nirvana, but, as elsewhere, there are all gradations from those who are just barely human to the most highly developed. Therefore this yearning and craving clings to all humans except the small class of the highest, and so it is practically distinctive of all men and of very nearly all humans. It manifests itself acutely as discontent with existence and results in ennui, boredom and weariness of spirit. It implies intellect enough to be disgusted with what you have but not enough to know how to create different conditions; intellect enough to be dimly aware that there is a problem but not enough to be able to solve it. It means lack of development; lack of resources and vital interest; lack of power to entertain one's self; lack of affirmative force; weakness, indifference, listlessness.

The coarsest men find Nirvana in drink and rough sports, in the excitement of gambling and all those forms of diversion which make no demand for any special degree of ability. When a day comes for rest or recreation the man must go somewhere. He must go where what he sees will take up his thoughts and save him from falling back on himself. If he be unable thus to go, he says that it has been a very long, dull day, nothing going on, nothing to do. He says that he hates holidays. He has been alone with himself and he finds himself very stupid company. He does not so phrase it in words, but the real fact is that he

is tired of himself, wants to get away from his own uninteresting, undeveloped self. So it runs through all the gamut of life.

The one real escape for all men and most humans is work, some occupation that absorbs the attention and leads to self-forgetfulness, which is temporarily self-extinction. Employment is thus the great social necessity. Good, steady work is called a great blessing and it is truly such, for it produces a good and steady period of self-extinction. The criminals in the prison must have something to do or they will become lunatics merely from confronting their own wretched selves. Work will often lift them out of themselves and allow them to get rid of the evils of existence, for a while at least, and then, being physically tired, they may sleep and so for many hours entirely forget themselves, be entirely rid of the evil of existence, for sleep is the only perfect Nirvana for such men. It is indeed quite universal. Men go to the play, the games, the opera, the concert hall and the lecture room to be helped to forget themselves for a while. A novel receives its highest encomium when the reader says that it made him forget himself. The orator and the preacher are popular when they do the same thing for men.

Man's higher development is closely connected with this yearning for Nirvana, which, leading to discontent with existence as it is and causing an imperious demand for something that shall occupy his time, impels him

to use all his powers to ameliorate his condition and secure happiness. By experience and observation he finds that no abiding pleasure comes from anything but the development of his faculties. Rising into the intellectual life he becomes absorbed by his investigation and thought. Study becomes the pleasure which satisfies his cravings and saves him from ennui. Keep men in the atmosphere of high thought and it matters not what their doctrines or philosophy may be, we know pretty well what their lives must be. Men thus absorbed, and filled with a noble enthusiasm for truth, have that which, more perfectly than anything else, will save them from feeling that existence is a burden.

To know and judge a man's real character we must know what he does with his leisure time, that is to say, how does he seek his Nirvana? When a man loses his place in the business world, it is not merely the loss of wages, serious as that may be, but it is the loss of Nirvana. So, too, a man, having become wealthy, retires from business to enjoy his leisure, as he thinks, but he misses his only Nirvana and so must return to the treadmill, as he cannot, with his undeveloped mentality, be happy without it.

The true and developed human has so escaped the trammels of his lower nature as to live as if he did not possess it. He is in a higher sphere of existence which has its own pleasures, to secure which he only asks to have leisure, freedom from those very things which

to the mass of men are true and necessary anodynes. He is in a world so full of interest on its intellectual side that, while he indeed rests on a physical basis, he really lives above it. He lives in the spirit and, in the old phrase, walks with God. He does not yearn for Nirvana, for he possesses it. He has so subordinated his lower impulses, passions, appetites and coarse propensities that they seem to be extinguished. Dying to this lower nature, as it were, he rises by a new birth into another life, which is richer, truer and more abundant. He has put off the old Adam, the crude, natural man and entered into the new man, which is Christus. The restless craving disappears. He rests in contentment and peace rising out of the joy of possession. Toilsome effort has ended in joyful achievement. The triumph came through long and weary days of struggle and involved many a stumble, but the victory is decisive. He has won the crown of life which for him shall ever grow towards greater satisfaction, for he has truly reached Nirvana. In all that he does or can do that is great and good and beautiful, he feels that he is but the medium of a force that is higher than himself. The feeling that this is true springs from the consciousness of the presence of immanent spirit whereby one perceives that he is only the user of the force but not its source. He lends voice and hand, but he feels that all his work, so far as it is worthy and remarkable, rests essentially on spirit, which

alone renders it possible. Such a belief extinguishes all self-regarding vanity, for this must needs yield when the spiritual side of life is discerned. Contentment of the truest and deepest sort flows from self-surrender to this force which we feel has the absolute right to receive our services. In this way alone is man set free from the haunting consciousness of self as a burden borne without purpose or result.

II.

BEAUTY AND ART.

No man may define wherein beauty consists, what it is or how it is that we are able to have any sense or appreciation of the beautiful. So far as we have the feeling at all, it is due to that singular capacity immanent in us which we have called spirit. Like every form of force manifestation it must forever be inexplicable and mysterious. All that we know is the fact that there is in most men this power to discern what we call beauty and that in a few men there is power to create what we feel to be beautiful.

If a man has not this capacity no one can make him realize what it is. If he has it in some degree, it may perhaps be developed by the aid of others, but the germinal seed must be in the man as one of the consequences flowing from the immanence of spirit, or it is not in him at all and cannot then be evoked by any means whatsoever. Like all his other capacities he has it or he has it not and that is all we know about it. Why some have it and why others do not we may not understand. Like all the rest it also exists in endless variations of degree from the very slightest to the very highest. All human capacity is mystery beyond all analysis.

This power to perceive beauty finds its natural and first field of exercise in the contemplation of the world itself. To the normal man the world is in itself a beautiful place, exciting his admiration at every step he takes. It is not a dreary wilderness through which he is to make a pilgrimage towards a world that will be worthy of his admiration, but it is now and here the maximum of all that is beautiful, glorious and sublime. It is the marvelous manifestation of universal force.

Man, then, lives surrounded by the beautiful. The dimly lighted forest with its noble trees shadowing forth the cathedral idea, the falling cataract, the beach with its white breaking surf, the sky at night filled with its myriad stars like eternal eyes looking out of space, the glory of sunrise and sunset, the countless varieties of landscape, orchards in blossom, the blue sky with its fleecy clouds, — all these appeal to man's sense of the beautiful. Not only to man's eye comes the appeal, but the ear has its sense of what is beautiful and hears countless sounds in nature which suggest music and its infinite harmonies. So, too, the mind has its perception of beauty — thoughts and ideas resulting in visions, dreams, poetic fancies and ethical meditations, and this is felt to be akin to beauty in its other phases. To all the senses and to the mind comes this appeal summoning man to the shrine of the beautiful.

Deriving his standards and earliest conceptions from the contemplation of nature, man's noblest work is to create new types of beauty, and this whole field of his creative effort is called art, which is merely his endeavor to give expression to his sense of beauty. It is individualized force seeking to imitate the universal force. Those who exercise this creative power in the highest degree we call men of genius. Many may enjoy but few may create this highest beauty of art, for this degree of capacity is rarely found, but it does exist and has existed for ages, showing to man the possibilities of his nature. What he individually is in his little degree becomes genius when its high development is reached and thus genius discloses to man the beauty of his own nature, shows him the dignity and greatness of that force which is immanent in him.

The field of art is very wide and varied. Within its boundaries comes all of man's work in which he takes pride and satisfaction. We generally speak of art in a very restricted sense and, for precision in thinking, we must always do so, but we must not forget that the artistic force is an element very common and indeed universal in the life of man. The precision and uniform action of a machine gives to the intelligent beholder the feeling that all this is beautiful. The delicacy of adjustment, the wonderful adaptation of all the parts to secure the result, all this he feels is one form of art, and it truly is, for it expresses the sense of beauty in the field of mechanics.

Led on by his desire to express this love and sense of beauty, man has enriched in countless ways the world he lives in. He has filled it with pictures and sculpture; with cathedrals and the innumerable creations of architecture; with noble literatures and sciences and industries; with symphonies and all the works of the great masters of music. In these humanity finds its expression. They are its additions to the means whereby the individual may be inspired, stimulated and consoled. All beauty is resultant from the operation of cosmic force, so that art merely denotes that part of the beautiful which results from this force as it is incarnated in man. All beauty and therefore all art must be attributed to God.

What then is the true office and function of art and beauty? It is this. The beautiful in nature and in art, using that term in its broadest sense, furnishes to those who are qualified to receive it the most refined and highest type of Nirvana, and this is the reason why men seek and ever will seek to realize the beautiful. It is the best, purest and noblest of all the means of forgetting self, for losing consciousness of the burden of existence. To be qualified to be affected by the beautiful a man must have in himself some of the very essence or cardinal quality of beauty. For those only is it Nirvana in a high sense. Beauty does indeed speak in the one language that is well-nigh universal but it speaks clearly only to those who already know the language.

The true artist, in his happier moments, is capable of losing his own individuality in ecstatic contemplation of the idea embodied in genuine art or in the beauty of nature itself. He becomes absorbed into it and identified with its essence. He forgets himself, is no longer conscious of his separate existence. In this mental absorption caused by the contemplation of beauty the individual life is for the moment at an end. It is that extinction which constitutes Nirvana. What is true in a high sense of the artist is true in a lesser degree of many. They, too, forget themselves when music entrances or poetry rouses their nobler feeling or art introduces them to a new world. They become mere eye or ear, that is, pure intellect, free from all disturbance of passion or desire. All esthetic perception and emotion implies this entire forgetfulness of self, this mental absorption.

Beauty and art come thus as a very true and perfect source of Nirvana. For the time we are released from the ignoble pressure of life. We merely behold, and contemplation is its own sufficient reward. We are lifted out of self and live for a while as an impersonal force in the atmosphere of pure thought. We escape from the body and forget that we have it. Such is the beneficent power and secret charm of beauty and art as felt by those who are able to perceive and appreciate it. Before these man stands as if at a shrine of the mysterious and universal.

III.

IMMORTALITY.

DURING all the ages reflecting man has contemplated death and has asked if it is the end. Does he live for a few years and then pass utterly away or is there a survival and continuance of that which he feels to be his own distinctive self? We know that the body is to be entirely disintegrated and resolved back into its elemental atoms. With these physical substances, the reflecting man feels no necessary association, although now clearly dependent upon them for his continued existence. He loses a limb, or all his limbs, and does not feel that any diminution of the real and true self has occurred. He is poorer, indeed, by the loss of tools which might have been used, but *he* remains unchanged, for he is an indivisible unit, dependent in certain ways upon his body but not a part of it. He finds in his very inmost nature a psychical essence which renders him capable of extraordinary and continuous development. After reflection, based on observation and experience, he is forced to believe that this is no part of his body, is not localized in any part thereof, and yet it may maintain itself in apparent ascendancy over his body, may control, coördinate and

adjust all his individual powers to secure certain results which *he* has planned. Through it he may conceive ideals and seek to realize them even at the cost of his bodily ease, and even in direct antagonism to his physical cravings, appetites and passions. Through all this there seems slowly to come into existence a self, of whose growth he is conscious, for he looks back and discerns its earlier stages and knows that it has steadily been developing into what it is to-day. Through it he has his ambitions for the future, to realize which he becomes more and more willing to sacrifice the claims of the body. More and more complete may become the ascendancy of the psychical self, until the body is virtually its servant, until the contest with appetite and passion is ended and the ethical plane of life is natural and normal. This is the psychical self developed from the potency present at birth. This, if anything, survives at death, and so the question of survival pertains only to those who have developed such a self. Each man at birth is, in every essential sense, purely animal, except that he has a potential spirit capacity which, like a seed, depends upon various subsequent conditions for its development into anything that shall have any value or significance. It is as if there were in the child, wrapped up and concealed, a germ, characterless at the time and not discoverable by any means whatsoever. The years of man's life are the period during which this germ is developed or is quenched

and lost. He necessarily begins as animal, passes on to the status of animal-man, enjoying the irresponsible and so-called happy days of childhood. He then reaches the status of man and is at once confronted by the real problems of life. He either remains in this condition, constantly perplexed by problems which he never adequately meets and solves, or he passes on to the human status characterized by successful development. In all this he obeys or disobeys the law carried within his own nature. He has a possible self at the start, of which he is dimly conscious; a sort of potential personality which he may or may not bring to fruition. Progress for him is self-realization. If he reaches this, he does it by constantly striving after and in a measurable degree securing higher ethical conditions which give rise in him to will and character as a psychical force. These are peculiar and personal to him and, in a sense, are created by his own persistent effort, using the ever-increasing and expanding spirit immanent within him. If there be anything that survives at his physical death it must be this developed psychical force which represents his life work and is the result of all his days. It appears as conscience, will, character and reason and upon the quality of these rests the verdict passed on the life at its conclusion. Now, whatever happens at death is neither a punishment nor reward. That which survives does so because it is, in its nature, fitted therefor, because, under the law, it must survive. Whatever

perishes does so because there is nothing that can survive, because there is no spiritual vitality. Animals, animal-men and men are terms that describe beings who are destitute of any developed psychic force and so they pass away. The human class, which consists of all those who have developed true personality, involving high character, who are essentially incarnations of spirit, may survive.

Immortality lies in a field beyond all observation and experience and so it is necessarily outside the field of true knowledge. Because we are in some degree possessed by spirit we become dimly conscious of its presence and, from this adumbration, may arise a belief in survival, resting on these suggestions or intimations. It is a dim consciousness of kinship with the universal force itself and, so far as it goes, may be a true premonition of a fact. It is purely the result of reflection, based on this vague, instinctive feeling flowing from immanent spirit and it is of necessity tentative and speculative. It is, however, possible, and even probable, that elemental spirit may become so individualized as to be strong enough, as such, to survive the destruction of the body. Dependent absolutely for its individuality, in all its earlier stages, on the physical, it may reach a point of growth when it ceases to be so dependent and when it is literally born again into a new realm of life, in which the psychical is capable of existing independently and absolutely.

We may never be able accurately to perceive just when this point is reached in any given case but it would seem that it should coincide with that vague point which we say designates the rise of the individual into the true human life. In other words, using our symbolic phrases, man survives when and as he becomes and is part of the Christus. The secret cosmic purpose may be this very individualization of elemental spirit, this effort to segregate spirit, as a universal force, into new and definite forms not otherwise producible, and serving some end in the cosmic scheme not now to be comprehended by us.

It would seem that there is but one line of actual experience which is suggestive and interpretative of the mystery of a possible future existence, and that is the constant craving and search for what we have called Nirvana. If any person will read carefully the two preceding chapters, he will find that, the more he reflects on the facts there presented, the more remarkable he will be forced to consider them. In the status called Nirvana, we seem to become impersonal. While we retain and exercise all of our developed powers and instinctively use all other capacities and faculties, we for the time give no thought at all to the fact that we personally exist. We seem to forget our identity and simply live in the ideas that absorb us and in this impersonal status we find our completest happiness. We seem to be mere mind detached from the body, and

the more perfect the detachment, the more perfect seems to be the satisfaction we afterwards feel that we have derived from the experience. At the time we may give no thought to the fact that we are happy, and this is always true of the highest forms of such happiness. We, in a sense, lose our life to find it in this impersonal way, in a realm apart from and different from the physical. The capacity to do this is always a developed psychical capacity, which, therefore, implies and means an impersonal existence, which does, it is true, rest upon personality but entirely forgets it in the intensity of occupation with the ideal which seizes us and submerges the lesser and commonplace sense of personality. If there is any clue to the nature of existence after death, it would seem to be found in this status of impersonal happiness, growing out of, and only rendered possible by, developed personality. It may be that in this way what men have called heavenly happiness is foreshadowed in the psychical happiness of this life. He who has no such capacity in this world cannot expect to have it anywhere else, and the degree in which he develops it here must indicate all future possibilities. All culture and development lead a man away from the intense sense of his own restricted personality to a higher and higher degree of impersonal thought, to a status in which man the individual loses his keen sense of animal existence and enters into the contemplation of the universal,

with an almost entire indifference to the loss of his ordinary personality. He could only reach this status of impersonal culture by and through the development of personality, but, when he has reached it, he is ready and willing to throw away the ladder by which he has climbed up. What we call personality, in the popular sense, is like the scaffolding we put up to enable us to construct a building. We could not create the new building without this temporary structure outside of and surrounding it, but, when the building stands completed, we take down the scaffolding as no longer necessary and useful. Nor do we ever regret its disappearance, for we know that it has served its purpose and ought to vanish to permit the building to be seen in its own beauty of design. We live in the finished building and in time forget that any scaffolding was ever needed.

The presence of psychic force seems always to render this impersonal status possible in some degree and we have called it Nirvana. Now if we conceive this as a permanent, continuous status, unbroken by returns to the status of ordinary, conscious personality, it may be that herein we may find our only way of conceiving the conditions characteristic of survival after death. The temporary disappearance of the ordinary personality followed by its return, which implies the presence of the body as reasserting itself, may foreshadow the entire disappearance of what we call our

sense of individuality, which does not return because the body which previously has caused such return is then gone, leaving the psychical product of the developed personality in this impersonal status of pure psychical existence. In Nirvana we are certainly acutely conscious and perhaps are so in an unusual or even maximum degree. The only element that is lacking is our consciousness of the body, which is the personality of sensations and physical reactions. In our happiest moments, face to face with art, entranced by music or rapt in contemplation, we never complain of this loss of our common personality, and if we can gladly dispense with it for an hour why cannot we give it up forever? Why should we look forward and complain if we are to lose or be deprived of that which we are constantly trying to lose, especially when we have repeatedly found our greatest happiness in those very hours in which for the time being we have lost it?

It seems to be a fact that the highest impersonal status must necessarily rest upon the profoundest sort of personality which, because it is profound, transcends the ordinary limitations and rises into the universal. We always rate a man's work in the intellectual and spiritual field by the degree in which it reveals this universal and impersonal characteristic. The great genius gives us a work of art and beauty and we call it classic because it is eternal. It appeals to men in all times and all places because it is free from the petty

and personal note and carries us out of ourselves into a nobler realm of idealism in which we see all things in a clearer and purer light. Such work we say is greater than the man who did it because it seems to transcend his ordinary personality and is as if made by one who, being out of the flesh, had beheld a vision of all things as they really are. A perfect personality would realize the impersonal status in a perfect and absolute degree and so we have the apparent paradox of the highest personality resulting in entire impersonality or universality of thought and purpose. To see this clearly and adequately is, it seems to me, to come, as near as it is possible, to a true conception of a future psychical existence. The sense of personality is very largely a sense of limitations and imperfections constantly forced upon the attention of a being who aspires to get beyond them and escape from them. Growth and development ought, then, to diminish this sense, and so, in theory, should, if carried far enough, cause its disappearance when being has reached the stage of the impersonal and universal. Is not this exactly what does happen whenever we reach any high degree of Nirvana in our daily life? When we listen to the most inspiring and absorbing music do we not lose all sense of limitation and forget all ideas of imperfection? Are we not for a moment lifted out of the personal and put in touch with the infinite? Conceive this as a permanent and continuous status and try to realize its full

significance. You may not compass much for it is certainly a great mystery, but do you not dimly see that here may be the clue to an idea that has enormous possibilities and do you not in a way perceive that the loss of our ordinary personality may be no loss at all but a great gain?

As to the specific mode or manner or duration of such survival it is useless even to speculate, for if spirit gives a dim intimation of the fact, and if this is reliable and trustworthy as instincts generally are, it is clear that spirit gives no further disclosure than this and in the nature of things cannot be expected to do so.

Without actual observation and experience it would be absolutely impossible for any man, even the most gifted, to foresee or even imagine such a phenomenon as occurs when a worm wraps itself in its cocoon or chrysalis and seems to die. We know, as a fact, that it comes out as a beautiful butterfly, that where before it crept now it flies and that in every way there is a most wonderful development. If we did not know it as a fact it would be inconceivable and unbelievable in every one of its phases. By analogy spirit survival may involve changes so great as to be at present beyond all possible comprehension by us. It seems clear, however, that the physical does not survive; that, when spirit is through with the body, it is through with it forever; that what may survive is the invisible, intangible, intellectual and spiritual element; that

when there is no effective development of this there is nothing that can survive.

What spirit is, as we possess it or are possessed by it, we do not in the least degree know nor can we fathom the mode or manner of its presence in us, even when we feel conscious of such presence, even when we feel that it is our very life. Why, then, should we expect to comprehend how this subtle force survives, even if we feel instinctively that it does, and feel that a vague belief, based on the instinct, is truly rational? If it is true that man is a part of the whole previous order of development, it is also true that he stands in a relation to it that forbids his being merged in it and excepts him from the full operation of its laws, and therefore presumably from its destinies. He is the apparent end or product of a process, and for that very reason he is severed from the process. He is the fulfilment of one set of laws, the crowning glory of one sort of manifestations and, by analogy, it may be but the very beginning of another sort. Highest in his present environment he may be the lowest in another and future stage and these stages may run on in a long series.

Man truly seems to be the climax of an evolution. At any prior stage of this an observer, who knew only what had happened up to that point, could never by any possibility have divined the next stage. No contemplation of all inorganic forms could have led to an

idea of plant life. No study of that could have given an idea of even the lowest animal life and no observation of that could have opened a vision of the higher animals. So, again, no study of all evolution up to this point could have disclosed the faintest conception of man as seen in his present highest human development. Each stage has its peculiar characteristic, and this is really new, and though it grows out of what precedes there is nothing in all that precedes to show what the next new development is to be. Now if all life is an evolution, as it certainly is, and if man is at present the climax, it is reasonable to suppose that another great step remains, that what we have begun to know as intellect and spirit goes on to a new and inconceivable phase, as much greater than what we know as our present stage transcends the purely animal stage. At no stage is the knowledge of the next a possibility, and it is only in the case of man that there is even a premonition of it. For absolutely the first time in the long duration of this evolution man begins to query and speculate with a dim consciousness of another stage. At no prior point has there been even a glimmer of such an idea, for never was there any capacity to study the past, to reflect on the present or to speculate on the future. It is more rational to believe that the evolution goes on than that it ceases with the production of such an imperfect result as man. It is more in harmony with the stupendous scheme of the universe

as even we have come to conceive it. There is apparently no limit to what it is possible for cosmic force to achieve, and for man to say that, while he is clearly the highest form of life on this globe, there is assuredly nothing higher — that, while he is the climax of an evolutionary process, that process stops with him as he now is — cannot be called rational. We cannot indeed know it as a fact but it seems to be legitimate speculation. If the highest human conditions could have been reached along instinctive lines, the whole history of man would have to be regarded as one prolonged and terrible tragedy, as unjustifiable as it would then have been needless. If the end could have been reached without the hideous blunders and cruel suffering attendant upon the evolution of the human, then the conscious adoption of the plan we see disclosed in that history was the most stupendous crime that can even be conceived, and from such an idea we instinctively recoil. We cannot believe any such thing, for it is simply impossible that it should be true. We are then compelled to believe that the cosmic force manifests itself as it does through some inherent necessity in its own nature. The development of man's psychical powers, the rise of his consciousness, serves or is to serve finally some end so transcendental that at present we cannot grasp it at all. It is, however, inconceivable that this protracted struggle to rise towards and into a field of rational life is to go for

nothing, is to serve no ulterior and undisclosed purpose. If such be the case, then the fight made by man for spiritual development would be a cosmic tragedy, in comparison with which all the tragedies composed by men are but comedies. We feel instinctively that this is not so. We cannot accept such an idea and this feeling is universal and necessary. It is a genuine instinct and so we may trust it.

The entire evolutionary process is but the play of forces, a quickening into life, a taking on of higher and more complex forms until man is reached, who, as compared with all that precedes, has new conditions, new laws, new methods and new ends of his own. He creates his mental environment, controls natural laws to his own ends and purposes, but he does all this under serious limitations. He realizes all these keenly and aspires to greater power and higher knowledge. His ambition is boundless, while his capacity to achieve is limited. Why should there not be a stage beyond, moving towards the more perfect development of those powers which even now seem to be so marvelous? Shall we believe that we have seen all because what we have seen is so transcendently great? Is it not rational to believe that, for those who are adequately developed, there lies beyond a much more remarkable existence than any now possible of conception? May it not be true that, having then ceased the struggle for physical existence, there are conditions

that all make for intellectual and spiritual growth such as to cause all our present opportunities to seem insignificant and childish? We do not know in the least what is possible in such directions, so hemmed in are we by the coarseness of the flesh. The very things that have been may be those that shall not be. We may very properly assume, frankly and even boldly, the possibility of a state of existence entirely psychical in constitution, in which material conditions have neither place nor meaning. We may predicate purely psychical relations, declaring that the distinction between physical and psychical phenomena is one of a different order from all other known distinctions and that it transcends all others. We may foresee the survival of present psychical phenomena, utterly freed from all material conditions, and of this we cannot now form even the faintest conception. Exact evidence under our present conditions must always remain inaccessible, but this does not necessarily destroy the rationality of the belief. It must always remain without that sort of support and must be regarded as not needing it, as beyond the range of all scientific criticism. To hold it need not affect in the least our scientific habit of mind or influence our scientific conclusions, all of which rest in another realm entirely distinct and apart. Scientific habits and methods may in the future aid and strengthen our belief but assuredly they never can destroy it.

BOOK FOURTH.

THE PURPOSE OF LIFE.

BOOK FOURTH.

I.

THE RIDDLE OF EXISTENCE.

FROM the earliest days man has been asking of the universe the question why, seeking to solve what he has felt to be the riddle of existence. Not only has he never solved it, but he has never got any answer at all, and it is reasonably certain that he never will. To man's everlasting query as to any purpose in its existence the universe gives absolutely no reply. It is dumb. It has no reply, for it exists because it does. It was, it is, it will be. That is all. I am that I am. Seek no further.

It is not strange that man cannot answer so stupendous a question. The marvel is that such a tiny speck as man should ever ask it. That a mere atom should seek to divine the mystery of a universe that is infinite and eternal is indeed a marvel. Man who does not know what anything really is, but only sees and knows it as a manifestation of an inscrutable power, ought not to expect to understand the universal purpose even if such there be.

An otherwise dumb universe seems to rise to consciousness only in man. Human mind, the crowning manifestation of the eternal force, surveys the entire field of creative energy and, itself being but a fragment or spark of that force, seeks to question and to analyze the whole, of which it is but a part. It cannot do it, but the mere attempt shows the origin of mind and its kinship with the eternal cosmic power. It is thus a great proof of the dignity of man's nature that he ever attempted the puzzle at all, that he ever felt the desire for a solution or even raised the query.

In the end it comes to the question, Why should anything exist? Why should there be any earth, any sky, sun or moon? We do not know. We can see no reason for the existence of even elemental force. It is as it is, but the real purpose of it no man can even conjecture. If all that now is throughout the universe were to pass away and leave mere vacuity — no matter, no force, no ether — what would be the harm? There being then nothing to be affected there could be no consequential results. Now if we can see no reason intelligible to our minds for the existence of anything at all, no reason why all that exists should not be blotted out and disappear, it is not strange that we cannot understand why any certain part of the whole is as it is, for we have then no knowledge of the true relation of that part to the whole, and without such knowledge it would be impossible clearly to see the reason for the peculiar character of the part.

Man is therefore forced to admit that he cannot discover why anything should exist at all or why, if it must exist, it should have one mode of existence rather than another. He can only observe what is within the range of his physical, mental and spiritual vision and try to interpret it all into an harmonious and orderly system, but this much he apparently must do, for in all ages he has been trying to do it.

If, however, there be any purpose, it must be in line with all observed facts. In physics and chemistry we observe and study the facts and at last we see what we call the law of certain things. Whatever always happens under given conditions we say is the disclosure of a law and this is all man ever knows about such a law. That it is so he knows as a fact, but why it is so, or how it is so, he does not know nor ever will. Nature has its own way of compelling attention. A man needs to eat food and he becomes hungry and loses interest in all else except in what we say figuratively that nature then wants him to do. He needs water and becomes thirsty, all else being subordinated to that imperious need. That all life should maintain itself is taken care of so elaborately by nature that we may safely say that it is one of the primal laws of the universe.

Whenever we discover what we thus call a law of the universe we may say that it discloses the divine will and purpose, assuming that there is one. Now

we can hardly conceive the universe as without purpose or that it is not dominated by a will and so we look at the facts and, when we see how certain things always do operate, we may say that such is intended and that it signifies the divine purpose. We do not, in a strict sense, *know* that there is any purpose, but we can hardly help using the language, for it is quite impossible to feel that agencies so cleverly calculated to produce a result were not intended to do it. We feel that somehow, in a way not comprehensible, nature is sentient with purpose and will, that such is a part of the very essence of all cosmic force. How it operates or can in any way operate, it will be always impossible to see or to say. The plain fact is that we do not know and cannot know the mode of such being or the way in which such universal force operates and exists. It is best to be honest and say so. Man is safest when he clings to the facts within his capacity, not, of course, rejecting the visions of his deeper inner consciousness, but being very cautious how he argues from such premises. He may feel something that he knows he cannot explain or express. He will not, however, do violence to truth and call it knowledge, but he will recognize that it may point towards facts which transcend all his capacity for knowledge.

He may rest secure in the idea that what he needs to know is certainly within his capacity; that nature does not leave any work unfinished or incomplete.

What always has been always will be. It is a moral universe under the strict dominion of law from first to last. Man must learn this law, which means that he must study and interpret the facts honestly and fearlessly. In this quest the ultimate degree of honesty is demanded, and it will result in the highest possible degree of light.

The true riddle of existence is wholly connected with man's existence and largely rests on the enormous disparity of social conditions that has always and everywhere been apparent. It is because we see the poverty and misery of the masses of men; the blindness and perversity, the ignorance and seemingly incurable selfishness; the ascendancy of the animal nature in a being capable of such spiritual exaltation. The two extremes are apparently irreconcilable. It is difficult to regard men as having unity of nature, some of whom are coarse, contemptible, degraded and repulsive, while others are refined, gloriously intelligent, heroically unselfish and invincibly attractive. We could understand man as purely animal — as low, brutal and sensual — if only all were such. We could understand man as intellectual, refined, capable and happy, if all men were such. The riddle lies in the fact that men are seen in both phases, and this has persisted so long and been so universally true that many have said that it was inescapable, being rooted in the very nature of things. The Christian spirit denies this and asserts

that the brute in man can be entirely conquered by suitable environment, by proper education, by rational development. Thus Christianity, when truly apprehended, comes as the solution of the riddle and summons all men to coöperate and demonstrate its validity.

The wonderful growth of knowledge; the discovery of man's power to control and utilize natural forces, to press into his service the very elementary laws of the universe; the consequent improvement in methods of production and distribution; the lessened apprehension and dread of so-called supernatural powers as capricious and incalculable; the obvious and widespread stimulus reaching all classes; the undaunted courage leading society to attack problems hitherto deemed insoluble; the deepened faith in our ability to solve these problems — all this has led and is leading us to believe it reasonable to predict a coming day when life, even for the masses, will be more than a struggle for existence, more than a contest for food. As this comes to be more and more appreciably compassed by the unfolding of modern life, men come more and more to believe that the world as it is at present is good; that the future is to be better; that progress is the true order of the world and that it is really a privilege to have a part in the great movement. This diminishes the feeling that life is a riddle in proportion as it comes to be regarded as having some true value for all grades of men.

Here Christianity should come with its inspiring and hopeful explication of the problem; with its message of encouragement; with its assertion that the source of all that is seriously worth while is God; that the expanding social consciousness, the aspiring human soul, the intellectual activity, the yearning for the uplifting of all men and the amelioration of all social conditions, is a true revelation of God and indicates the divine purpose; that the extraordinary impulses, throbbing through all human living, do but reveal the divine force within us causing and urging on the development we behold.

Nature, as we regard it at any one time, is but a temporary phase of a process marked by incessant changes, for the cosmos is not a permanent and unalterable entity but rather a shifting, ever-changing process of becoming. All is ceaselessly swept forward under an impulse that causes never-ending changes. But, however it appears to the casual onlooker, to the eye of intelligence and reflection the changes are not blind and aimless but rational and orderly. It is not a purposeless drifting but a rational evolution. We may dimly discern evidence of this within the limited field of our conscious observation and this is the basis for our faith in the validity of a belief in universal progress towards some rational end. But, while we may discern evolution as the essential law of the cosmos, we cannot penetrate behind or beyond this. We feel,

indeed, that we are compelled to recognize identity accompanied by change as characteristic of the whole natural world. Now the only form of identity that is thus accompanied, of which we have any direct and true knowledge, is personality. I constantly change and yet I am conscious of my identity. Therefore the essential principle of the cosmos can, by me, only be apprehended as analogous to what I call personality — as an immanent, self-revealing, self-manifesting, self-realizing God. Without such a supposition all phenomena remain inexplicable while, if that be accepted, all nature is seen to be the working out of a psychical principle which is forever realizing itself in countless diverse forms — a psychical progress ever seeking as its end the more perfect self-realization of the cosmic force.

The historical student sees evidence enough to justify his belief that "through the ages an increasing purpose runs." Each lower stage seems to lead to a higher which could not have existed without it. Ever the old order seems to be yielding place to the new, but always, underneath the evanescent, restless movement there seems to be purpose; underneath all the changes, diversity and variety there seems to be a harmony and underlying bond of unity. In man's life continual pressing forward seems to be the law of his being. As conscious personalities we feel that progressive development is our highest duty, the fulfilment in us of

the divine purpose. We are ever to seek to surpass the best that is behind us and to press on in hope and confident assurance that there are greater and better possibilities before us and it is thus that we coöperate with God. We must abandon that which is outworn, must throw off the shell we have outgrown and constantly struggle onward and upward.

Though the history of the world be so full of evil, misery and oppression, attended by so much lamentation, mourning and woe; though man's life be largely disappointment and defeat; though pain be suffered to the point of anguish; though dreary superstition be so persistent as to seem ineradicable from the minds of our fellow-men; though, in a word, the world, as we see it in our limited way, seem to contravene any idea of an underlying rational purpose—despite all this we must still believe that there is a divine purpose and that it is rational. We must love and try to reach what seems to us to be highest and best; must let our whole life rest on faith that what our consciousness certifies as best is really so; must act as if what we did counted for something; as if our earnest effort at self-expression were not wasted and would not be "cast as rubbish to the void." We must be loyal and steadfast in this faith despite the absence of strict and logical proof; must treat it as if it were a reality; as if our own personality were in some way needed for the completeness of the cosmic scheme. Then,

even if we utterly perish, we shall do so with serenity and dignity. We must at least believe that to develop our faculties, to lead a life that is pure and sane, to secure and realize in a sensible way the fulness and richness of our present environment, is to prepare effectively for all other worlds and is a wise course to pursue whether there are such other worlds or not. We must see that if at the end of this life we utterly pass away as individuals, it is because we ought to do so since it serves the divine purpose. The question of purpose or no purpose in the universe does not hinge on the question of man's survival as an individual after death. We may serve the cosmic purpose even if we perish and our highest joy may still flow from such service despite failure to survive. We must believe that the power that has brought us thus far can be forever trusted and, feeling this, we may roll all thought and responsibility for the future from our own selves, realizing that our present duty to seize present opportunities is enough to employ all our capacity and that we may have the joy of present development whatever is to happen. It seems clear that a man who does not develop himself because he fears that he will not survive does not deserve to survive. He is a weakling, without faith in the divine purpose unless it coincides with his personal preferences. He is not willing to serve God because of the ends gained by the present service, but demands a so-called

reward, the propriety and possibility of which he is not fitted to judge or even to understand. In very truth the work of the developed man, with his splendid capacity, his profound insight, his unwearied industry in working out the serious purpose of his life, discloses and manifests the Real Presence, the divine energy immanent within him. He begins in mystery; he lives surrounded by mystery and mysteriously he concludes his work and passes on. In it all he symbolizes the vaster life of the whole. In his feeble way he incarnates the Eternal Reason, in which he has lived, by whose pressure he has moved, to which has been due all the mystery of his being. Living or dead he is under the same divine law, and this law is right and wise whatever be his personal destiny under it.

But, whatever may be our true and final relation to the universe, it is certainly a great privilege to have witnessed, for even a brief lifetime, the majestic spectacle of nature; to have even pondered the riddle of existence and, in our effort to solve it, to have reached and grasped a conception of the progressive development of the human race; to have studied the successive generations through the long, historic past, each fuller of true humanity than the one that went before; to have beheld the motley throng of mortal beings, each with spiritual possibilities hidden within him, each realizing himself under the varying conditions

of his individual environment and all coöperating to produce the mysterious life called the history of man, —a mighty, seemingly endless procession of mortals moving, with ever-shifting, ever-fluctuating fortunes, through time towards a possible immortality; now rising, now falling; now exalted, now abased; now triumphant, now crushed; ever struggling to live, yet ever succumbing to death; ever standing as a part of nature, yet ever striving to rise above it; with the eternal law written on the heart, yet with passions and appetites that antagonize it,—an organism through which God does indeed speak, yet constantly denying God. It is truly a riddle but it is fascinating, overpowering and when seen in its broader and higher aspects, wonderful and even glorious in its impressiveness.

II.

THE MISSION OF HUMANITY.

ASSUMING that there is a divine purpose, it is clear that, so far as man is concerned, it means that he shall find purpose enough in his own growth and development within his own sphere. Man is to give his limited capacity to a limited task, which is merely to live conformably to the laws of his own being. This by analogy is the divine purpose, for it is due to this principle that the whole universe, outside of man, swings on its eternal course in exact obedience in all its parts to law. Man, so far as we can see, alone violates this principle and, as a consequence, his life is the only part of the universe marked by what we call evil, the only status in which there is misery, sorrow and degradation. Until man obeys the law he must and will suffer.

If we observe and study the history of the human element of the race, we always find it marked by one dominant desire and purpose, and that is the uplifting of all the rest of the race. In countless ways humanity devotes itself to the service of man and this has always aimed at his regeneration, redemption, salvation from what is low and bad. To plead, to argue, to explain;

to show that the true, the beautiful and the virtuous is the best; to inspire, stimulate and console; to go out to the unfortunate men in pity and sympathy — all this has always and everywhere been the expression of the human spirit, and this is therefore the law and indicates the divine will and purpose.

To lead man into obedience to the law of his being is the mission of humanity. It is a unique duty, for no living being outside of humanity has such a peculiar task. In the hands of a minority rests the regeneration of the majority. Why it is so, no man can say or ever will say, but the divine purpose, reflected in the consciousness of all the best men of all the ages, is that humanity must try to save the rest of the race. Why a mere pitiful minority should have such a stupendous task on its shoulders as is involved in the redemption of such an overwhelming majority is simply inconceivable, but we cannot help seeing as a fact that humanity is and always has been, so to speak, instinctively conscious of such a task and has applied to it a marvelous degree of patient, persistent and heroic effort. All the best and most capable men of the race are working at some part of this problem, some consciously and some unconsciously, some blindly and some intelligently, but all are in some way devoting their time, thought and energy to some detail of this stupendous task. Never at any preceding period was so much done or attempted as at the present day.

So far as there is any explanation it seems to be this. Humanity acts, and always has acted, under pressure of the simple instinct of self-preservation. This instinct seems to operate universally in all things from the least to the greatest. The human minority has always found itself imperiled by an hostile and aggressive majority. To save itself it had to meet and conquer or at least hold in check this, its natural enemy. It could not rely on mere physical force, for it did not possess as much of this as did its foe. It could only rule by causing divisions in its enemy and securing an alliance with at least a part. After centuries and even ages of experience the conclusion was forced on the human minority that in order to reach any permanent results it must conquer by the application of its own principles, by the wider diffusion of the human element itself, by raising in some way or in some degree this great alien mass up to the distinctively human plane.

This meant no less than the moral renovation of the world. Ignorance imperils intelligence; filth and disease in the slums endanger life in the palace and cloisters; the mob in the street destroys all the peace and tranquillity of domestic life. Let things alone and it is clear that humanity would be submerged and the work of ages be undone. One series of centuries like the "dark ages" was enough. One French Revolution was sufficient. Hence the ceaseless effort to edu-

cate, to rouse any dormant germ of thought in this great mass into true activity, to guide it aright, to mitigate man's burdens and bring about a better popular environment fit to be the basis of a higher life.

The human element stands, indeed, and must ever increasingly do so, for three ideas, upon the acceptance and realization of which on a large scale depends the final success of the movement for the regeneration of the world. All past history discloses the steady and persistent diffusion and acceptance of these ideas. They are:

First. The placing of a high valuation upon each individual, the exaltation of the significance of the social unit, the perception of his absolute right to fair, just and considerate treatment by the collective whole. It is essential that all this should be asserted and held in a sane and sensible way, avoiding all sentimentality and mere emotionalism, which are mischievous and dangerous. It is also essential that we should never idealize or exalt individual independence as such but rather emphasize and have as our ideal the reciprocal interdependence of man upon man, craft upon craft, class upon class, nation upon nation, blending or fusing the old collectivism and crude individualism into a new and helpful solidarity free from the defects of both extremes. If society owes a duty to the individual, so he owes a similar and coextensive duty to society. These duties are correlative and

cannot effectively exist apart. Upon entire sanity in regard to this conception rests all true and permanent success.

Second. That the standard of living must be compatible with this valuation of the individual and that this is the crux of the whole problem. Seeing the ideal of what the man's life can be and ought to be must inevitably create discontent with anything less or lower and ought to lead men to combine for such improvement of conditions as may make the realization of the ideal at least possible in some appreciable degree. It is certain that this is a problem of the utmost complexity and difficulty; that it must take time grievously long; must involve countless sacrifices, the most heroic exertions, the utmost wisdom and tact, and then it must be attended by every form and degree of discouragement and sense of defeat.

Third. That men, who already enjoy a scale of living fitted for their development, must so use their advantages as ever to aim at rendering the same possible for those who are now not so favored; that the general welfare and safety requires this and that it must be regarded as an imperative duty. The spread of the human ideal inevitably causes discontent with all that is low and unworthy. This discontent must naturally flow from the revelation of the ideal and upon appeasing and overcoming it, upon arousing hope and faith in and for a possible realization of the ideal

thus created, rests the future progress, if not the future safety, of society. Humanity cannot arouse ambitions and aspirations without being obliged, for its own safety, to realize and satisfy them.

It cannot forever maintain its ideal as realizable by a mere minority, for it will then be crushed by the ever-awakening mind of the multitude. The very instinct of self-preservation must always appeal to the human element as a true and adequate reason why it must recognize its divine mission. In this way humanity is and ever will be subtly urged and forced into the discharge of its high functions. Progressive social amelioration becomes a stern necessity which, if disregarded, precipitates a cataclysm or flooding disaster and this teaches and enforces the lesson and administers a rebuke not to be forgotten for a century. It follows, therefore, that, whatever may be the freedom of the individual from responsibility as to his equals or superiors, he owes a positive duty to all below him in the social scale, and his discharge of this duty is the evidence of his worth and value as a citizen. To sympathize with the afflicted; to relieve the distressed; to modify and soften the existing inequalities, even though he is in no way or degree the cause of them; to encourage the hopeless; to overcome by kindness the social discontent, however unreasonable it may be, and however it may be due to personal faults and even sins of the discontented; to be patient and long-suffering

with these defective social units and ever to seek to remedy the deficiencies—all this is the absolute duty of the true human.

We are coming to see more and more clearly that the class having wealth *must* take care of the poor and lift them up as a condition of permanently enjoying its own wealth; that the class with capacity *must* help the incapables to carry their burdens as a condition necessary to enjoying the fruits of capacity at all; that the bright *must* think for the stupid; that the clean *must* wash the feet of the dirty; that the sane *must* guard and care for the insane; that love *must* go forth and encounter hate; that kindness, mercy and compassion *must* receive the ill reward of cruelty and sheer brutality. All this paradox has been forced on humanity by the mere instinct of self-preservation, but the persistent effort growing out of it has necessarily developed humanity itself. The constant sense of peril, the need of securing allies,—this has led to the wider diffusion of the human type.

Even vulgar men are coming to see and realize as never before the superiority of the human type. The gifts of science, the advance in medicine and surgery, the relief of pain, the mitigation of the burden of all life comes so clearly from what is best and truest that few can fail to appreciate it. Further, we begin to perceive that what we need is not so much medieval saints as good sterling men of capacity, ready to deal

with these great problems in the light of a sanctified common sense. Man really wants to be better and first he wants better surroundings in which to make his home, better food and clothes, more leisure and then such training as will render the leisure a blessing and not, as it too often has been, a curse. Whoever will bring man to this state, or will show that he is sincerely working for such result, will at last conquer the brute in his nature and lead him to at least some degree of sanity and intelligence.

This is the true meaning of regeneration and salvation and this is the way it will come, if indeed it ever does. This is the mission of humanity. Whoever is doing any part of this noble work is, whether he realizes it or not, a part of the divine Christus. He is truly Son of Man, for he is human that has evolved from man; and he is also Son of God, for in him there is a portion of the cosmic force called spirit. He is truly in kinship with the ETERNAL REASON, with the GOD who is forever immanent and forever transcendent.